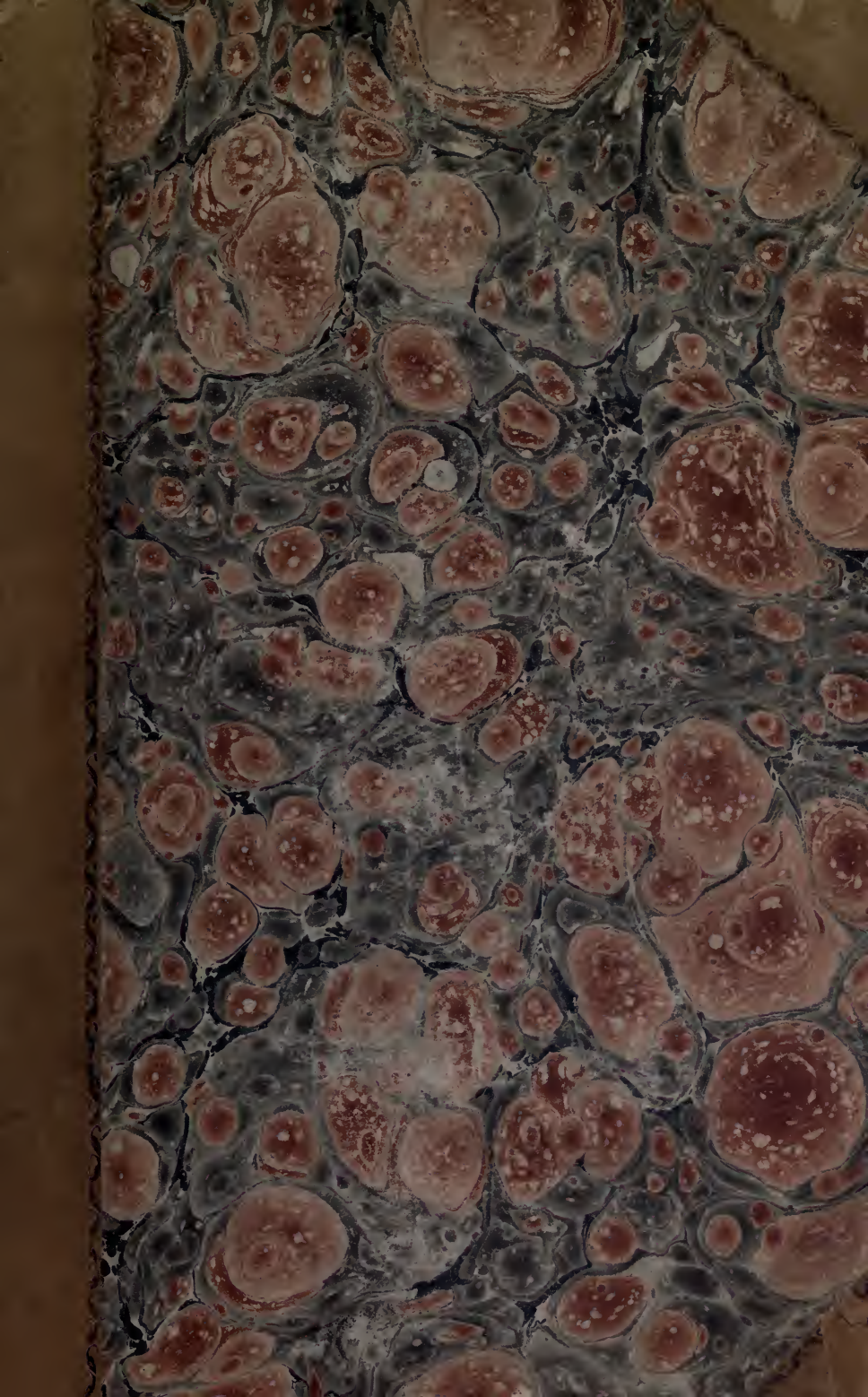






John V. Stewart.
Rock Hill





AN
ECCLESIASTICAL HISTORY,
Ancient and Modern,
FROM
THE BIRTH OF CHRIST,
TO THE
BEGINNING OF THE EIGHTEENTH CENTURY.

IN WHICH
THE RISE, PROGRESS, AND VARIATIONS OF CHURCH POWER ARE CON-
SIDERED IN THEIR CONNEXION WITH THE STATE OF LEARNING
AND PHILOSOPHY, AND THE POLITICAL HISTORY OF
EUROPE DURING THAT PERIOD.

BY THE LATE LEARNED
JOHN LAWRENCE MOSHEIM, D.D.
AND CHANCELLOR OF THE UNIVERSITY OF GOTTINGEN.

TRANSLATED FROM THE ORIGINAL LATIN,
AND ACCOMPANIED WITH NOTES AND CHRONOLOGICAL TABLES,
BY ARCHIBALD MACLAINE, D.D.

TO WHICH IS ADDED,
AN ACCURATE INDEX.

IN SIX VOLUMES.
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1823.

THE HISTORY OF THE

REIGN OF

THE REVOLUTION

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LONDON:

PRINTED BY THOMAS DAVISON, WHITEFRIARS.

A

SHORT VIEW, OR GENERAL SKETCH
OF THE
ECCLESIASTICAL HISTORY
OF THE
EIGHTEENTH CENTURY.

I. THE History of the Christian church during the present age, instead of a few pages, would alone require a volume, such are the number and importance of the materials that it exhibits to an attentive inquirer. It is therefore to be hoped that, in due time, some able and impartial writer will employ his labours on this interesting subject. At the same time, to render the present work as complete as possible, and to give a certain clue to direct those who teach or who study ecclesiastical history, through a multitude of facts that have not yet been gathered together, and digested into a regular order, we shall draw here a general sketch, that will exhibit the principal outlines of the state of religion since the commencement of the present century. That this sketch may not swell to too great a size, we shall omit the mention of the authors who have furnished materials for this period of church history. Those that are acquainted with modern literature must know, that there are innumerable productions extant, from whence such a variety of lines and colours might

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Introductory
observation.

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ing the
prosperous
state of the
church in
general,
and of the
Romish
church in
particular.

be taken as would render this rough and general draught a complete and finished piece.

II. The doctrines of Christianity have been propagated in Asia, Africa, and America, with equal zeal, both by the protestant and popish missionaries. But we cannot say the same thing of the true spirit of the Gospel, or of the religious discipline and institutions that it recommends to the observance of Christians; for it is an undeniable fact, that many of those whom the Romish missionaries have persuaded to renounce their false gods are Christians only as far as an external profession and certain religious ceremonies go; and that instead of departing from the superstitions of their ancestors, they observe them still, though under a different form. We have, indeed, pompous accounts of the mighty success with which the ministry of the Jesuits has been attended among the barbarous and unenlightened nations; and the French Jesuits in particular are said to have converted innumerable multitudes in the course of their missions. This perhaps cannot be altogether denied, if we are to call those converts to Christianity who have received some faint and superficial notions of the doctrines of the Gospel; for it is well known, that several congregations of such Christians have been formed by the Jesuits in the East Indies, and more especially in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Tonquin, the Chinese empire, and also in certain provinces of America. These conversions have, in outward appearance, been carried on with particular success, since Anthony Veri has had the direction of the foreign missions, and has taken such special care, that neither hands should be wanting for this spiritual harvest, nor any expenses spared that might be necessary to the execution of such an arduous and important

undertaking. But these pretended conversions, instead of effacing the infamy under which the Jesuits labour, in consequence of the iniquitous conduct of their missionaries in former ages, have only served to augment it, and to show their designs and practices in a still more odious point of light. For they are known to be much more zealous in satisfying the demands of their avarice and ambition, than in promoting the cause of Christ; and are said to corrupt and modify, by a variety of inventions, the pure doctrine of the Gospel, in order to render it more universally palatable, and to increase the number of their ambiguous converts.

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III. A famous question arose in this century, which made a great noise in the Romish church, relating to the conduct of the Jesuits in China, and their manner of promoting the cause of the Gospel, by permitting the new converts to observe the religious rites and customs of their ancestors. This question was decided, to the disadvantage of the missionaries, in the year 1704, by Clement XI. who, by a solemn edict, forbade the Chinese Christians to practise the religious rites of their ancestors, and more especially those that are celebrated by the Chinese in honour of their deceased parents, and of their great lawgiver Confucius. This severe edict was, nevertheless, considerably mitigated in the year 1715, in order to appease, no doubt, the resentment of the Jesuits, whom it exasperated in the highest degree. For the pontiff allowed the missionaries to make use of the word TIEN, to express the divine nature, with the addition of the word TCHU, to remove its ambiguity, and make it evident, that it was not the heaven, but the Lord of heaven, that the Christian doctors worshipped (a); he

The famous contest relating to the lawfulness of allowing the Chinese Christians to observe their ancient rites.

(a) Tien Tchu signifies the Lord of Heaven.

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also permitted the observance of those rites and ceremonies that had so highly offended the adversaries of the Jesuits, on condition that they should be considered merely as marks of respect to their parents, and as tokens of civil homage to their lawgivers, without being abused to the purposes of superstition, or even being viewed in a religious point of light. In consequence of this second papal edict, the Chinese converts to Christianity are allowed considerable liberties; among other things, they have in their houses tablets, on which the names of their ancestors, and particularly of Confucius, are written in golden letters; they are allowed to light candles before these tablets, to make offerings to them of rich perfumes, victuals, fruits, and other delicacies, nay, to prostrate the body before them until the head touches the ground. The same ceremony of prostration is performed by the Chinese Christians at the tombs of their ancestors.

The first of these papal edicts, which was designed to prevent the motley mixture of Chinese superstition with the religious institutions of Christianity, was brought into China, in the year 1705, by Cardinal Tournon, the Pope's legate; and the second, which was of a more indulgent nature, was sent, in the year 1721, with Mezzabarba, who went to China with the same character. Neither the emperor nor the Jesuits were satisfied with these edicts. Tournon, who executed the orders of his ghostly master with more zeal than prudence, was, by the express command of the emperor, thrown into prison, where he died in the year 1710. Mezzabarba, though more cautious and prudent, yet returned home without having succeeded in his negotiation; nor could the emperor be engaged, by either arguments or entreaties, to make any alteration in

the institutions and customs of his ancestors (b). At present the state of Christianity in China being extremely precarious and uncertain, this famous controversy is entirely suspended; and many reasons induce us to think, that both the pontiffs and the enemies of the Jesuits will unite in permitting the latter to depart from the rigour of the papal edicts, and to follow their own artful and insinuating methods of conversion. For they will both esteem it expedient and lawful to submit to many inconveniences and abuses, rather than to risk the entire suppression of popery in China.

IV. The attempts made since the commencement of the present century, by the English and Dutch, and more especially by the former, to diffuse the light of Christianity through the benighted regions of Asia and America, have been carried on with more assiduity and zeal than in the preceding age. That the Lutherans have borne their part in this salutary work appears abundantly from the Danish mission, planned with such piety in the year 1706 by Frederic IV. for the conversion of the Indians that inhabit the coast of Malabar, and attended with such remarkable success. This noble establishment, which surpasses all that have been yet erected for the propagation of the Gospel, not only subsists still in a flourishing state, but acquires daily new degrees of perfection under the auspicious and munificent pa-

Protestant
missions.

 (b) Tournon had been made, by the pope, Patriarch of Antioch; and Mezzabarba, to add a certain degree of weight to his mission, was created Patriarch of Alexandria. After his return, the latter was promoted to the bishopric of Lodi, a preferment which, though inferior in point of station to his imaginary patriarchate, was yet more valuable in point of ease and profit. See a fuller account of this mission in Dr. Mosheim's authentic Memoirs of the Christian Church in China, p. 26, &c. N.

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tronage of that excellent monarch Christian VI. We will, indeed, readily grant, that the converts to Christianity that are made by the Danish missionaries are less numerous than those which we find in the lists of the popish legates ; but it may be affirmed, at the same time, that they are much better Christians, and far excel the latter in the sincerity and zeal that accompany their profession. There is a great difference between Christians in reality, and Christians in appearance ; and it is very certain, that the popish missionaries are much more ready than the protestant doctors to admit into their communion proselytes, who have nothing of Christianity but the name.

We have but imperfect accounts of the labours of the Russian clergy, the greatest part of whom lie yet involved in that gross ignorance that covered the most unenlightened ages of the church. We learn, nevertheless, from the modern records of that nation, that some of their doctors have employed, with a certain degree of success, their zeal and industry in spreading the light of the Gospel in those provinces that lie in the neighbourhood of Siberia.

Private
enemies of
the Gospel.

V. While the missionaries now mentioned exposed themselves to the greatest dangers and sufferings, in order to diffuse the light of divine truth in these remote and darkened nations, there arose in Europe, where the Gospel had obtained a stable footing, a multitude of adversaries, who shut their eyes upon its excellence, and endeavoured to eclipse its immortal lustre. There is no country in Europe where infidelity has not exhaled its poison ; and scarcely any denomination of Christians among whom we may not find several persons, who either aim at the total extinction of all religion, or at least endeavour to invalidate the authority of the Christian system. Some carry on these unhappy attempts in an open manner,

others under the mask of a Christian profession ; but nowhere have these enemies of the purest religion, and consequently of mankind, whom it was designed to render wise and happy, appeared with more effrontery and insolence than under the free governments of Great Britain and the United Provinces. In England, more especially, it is not uncommon to meet with books, in which, not only the doctrines of the Gospel, but also the perfections of the Deity, and the solemn obligations of piety and virtue, are impudently called in question, and turned into derision (c). Such impious productions have cast a deserved reproach on the names and memories of Toland, Collins, Tindal, and Woolston, a man of an inauspicious genius, who made the most audacious, though senseless attempts to invalidate the miracles of Christ. Add to these Morgan, Chubb, Mandeville, and others. And writers of the same class will be

(c) This observation, and the examples by which it is supported in the following sentence, stand in need of some correction. Many books have, indeed, been published in England against the divinity, both of the Jewish and Christian dispensations ; and it is justly to be lamented, that the inestimable blessing of religious liberty, which the wise and good have improved to the glory of Christianity, by setting its doctrines and precepts in a rational light, and bringing them back to their primitive simplicity, has been so far abused by the pride of some and the ignorance and licentiousness of others, as to excite an opposition to the Christian system, which is both designed and adapted to lead man, through the paths of wisdom and virtue, to happiness and perfection. It is, nevertheless, carefully to be observed, that the most eminent of the English unbelievers were far from renouncing, at least in their writings and profession, the truths of what they call natural religion, or denying the unchangeable excellence and obligations of virtue and morality. Dr. Mosheim is more especially mistaken, when he places Collins, Tindal, Morgan, and Chubb, in the list of those who called in question the perfections of the Deity, and the obligations of virtue ; it was sufficient to put Mandeville, Woolston, and Toland, in this infamous class.

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soon found in all the countries of Europe, particularly in those where the Reformation has introduced a spirit of liberty, if mercenary booksellers are still allowed to publish, without distinction or reserve, every wretched production that is addressed to the passions of men, and designed to obliterate in their minds a sense of religion and virtue.

Atheists
and Deists.

VI. The sect of Atheists, by which, in strictness of speech, those only are to be meant who deny the existence and moral government of an infinitely wise and powerful Being, by whom all things subsist, is reduced to a very small number, and may be considered as almost totally extinct. Any that yet remain under the influence of this unaccountable delusion adopt the System of Spinoza, and suppose the universe to be one vast substance, which excites and produces a great variety of motions, all uncontrollably necessary, by a sort of internal force, which they carefully avoid defining with perspicuity and precision.

The Deists, under which general denomination those are comprehended who deny the divine origin of the Gospel in particular, and are enemies to all revealed religion in general, form a motley tribe, which, on account of their jarring opinions, may be divided into different classes. The most decent, or, to use a more proper expression, the least extravagant and insipid form of Deism, is that which aims at an association between Christianity and natural religion, and represents the Gospel as no more than a republication of the original law of nature and reason, that was more or less obliterated in the minds of men. This is the hypothesis of Tindal, Chubb, Mandeville, Morgan, and several others, if we are to give credit to their own declarations, which, indeed, ought not always to be done without caution. This also appears to have been the sentiment of an ingenious

writer, whose eloquence has been ill employed in a book, entitled, *Essential Religion* distinguished from that which is only *Accessory* (*d*); for the whole religious system of this author consists in the three following points:—That there is a God—that the world is governed by his wise providence—and that the soul is immortal; and he maintains, that it was to establish these three points by his ministry, that Jesus Christ came into the world.

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VII. The church of Rome has been governed, since the commencement of this century, by Clement XI. Innocent XIII. Benedict XIII. Clement XII. and Benedict XIV. who may be all considered as men of eminent wisdom, virtue, and learning, if we compare them with the pontiffs of the preceding ages. Clement XI. and Prosper Lambertini, who at present fills the papal chair under the title of Benedict XIV (*e*), stand much higher in the list of literary fame than the other pontiffs now mentioned; and Benedict XIII. surpassed them all in piety, or at least in its appearance, which, in the whole of his conduct, was extraordinary and striking. It was he that conceived the laudable design of reforming many disorders in the church, and restraining the corruption and licentiousness of the clergy; and for this purpose held a council, in the palace of the Lateran, in the year 1725, whose acts and decrees

The Rom-
ish church
—and its
pontiffs.

 (*d*) The original title of this book (which is supposed to have been written by one Muralt, a Swiss, author of the *Letters sur les Anglois et sur les Francois*), is as follows: *Lettres sur la Religion essentielle à l'Homme distinguée de ce qui n'en est que l'accessoire*. There have been several excellent refutations of this book published on the continent; among which the *Lettres sur les vrais Principes de la Religion*, in two volumes 8vo. composed by the late learned and ingenious M. Boulier, deserve particular notice.

 (*e*) This history was published while Benedict XIV. was yet alive.

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have been made public. But the event did not answer his expectations; nor is there any probability that Benedict XIV., who is attempting the execution of the same worthy purpose, though by different means, will meet with better success.

We must not omit observing here, that the modern bishops of Rome make but an indifferent figure in Europe, and exhibit little more than an empty shadow of the authority of the ancient pontiffs. Their prerogatives are diminished, and their power is restrained within very narrow bounds. The sovereign princes and states of Europe, who embrace their communion, no longer tremble at the thunder of the Vatican, but treat their anathemas with indifference and contempt. They indeed load the holy father with pompous titles, and treat him with all the external marks of veneration and respect; yet they have given a mortal blow to his authority, by the prudent and artful distinction they make between the court of Rome and the Roman pontiff. For, under the cover of this distinction, they buffet him with one hand, and stroke him with the other; and, under the most respectful profession of attachment to his person, oppose the measures, and diminish still more, from day to day, the authority of his court. A variety of modern transactions might be alleged in confirmation of this, and more especially the debates that have arisen in this century, between the court of Rome and those of France, Naples, Sardinia, and Portugal, in all which that ghostly court has been obliged to yield, and to discover its extreme insignificance and weakness.

VIII. There have been no serious attempts made in latter times to bring about a reconciliation between the protestant and Romish churches; for, notwithstanding the pacific projects formed by private persons with a view to this union, it is

All prospect of a reconciliation between the Protestant and Romish communions entirely removed.

justly considered as an impracticable scheme. The difficulties that attend its execution were greatly augmented by the famous bull of Clement XI. entitled *Unigenitus*, which deprived the peace-makers of the principal expedient they employed for the accomplishment of this union, by putting it out of their power to soften and mitigate the doctrines of popery, that appeared the most shocking to the friends of the Reformation. This expedient had been frequently practised in former times, in order to remove the disgust that the protestants had conceived against the church of Rome; but the bull *Unigenitus* put an end to all these modifications, and in most of those points that had occasioned our separation from Rome, represented the doctrine of that church in the very same shocking light in which it had been viewed by the first reformers. This shows; with the utmost evidence, that all the attempts the Romish doctors have made, from time to time, to give an air of plausibility to their tenets, and render them palatable, were so many snares insidiously laid to draw the protestants into their communion; that the specious conditions they proposed as the terms of reconciliation, were perfidious stratagems; and that, consequently, there is no sort of dependence to be made upon the promises and declarations of such a disingenuous set of men.

IX. The intestine discords, tumults, and divisions, that reigned in the Romish church, during the preceding century, were so far from being terminated in this, that new fuel was added to the flame; and the animosities of the contending parties grew more vehement from day to day. These divisions still subsist. The Jesuits are at variance with the Dominicans, and some other religious orders, though these quarrels make little noise, and are carried on with some regard to decency

Intestine
divisions in
the Romish
Church.

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and prudence; the Dominicans are on bad terms with the Franciscans; the controversy concerning the nature, lawfulness, and expediency of the Chinese ceremonies still continues, at least in Europe; and were we to mention all the debates that divide the Romish church, which boasts so much of its unity and infallibility, the enumeration would be endless. The controversy relating to Jansenism, which was one of the principal sources of that division which reigned within the papal jurisdiction, has been carried on with great spirit and animosity in France and in the Netherlands. The Jansenists, or, as they rather choose to be called, the disciples of Augustin, are inferior to their adversaries the Jesuits in numbers, power, and influence; but they equal them in resolution, prudence, and learning, and surpass them in sanctity of manners and superstition, by which they excite the respect of the people. When their affairs take an unfavourable turn, and they are oppressed and persecuted by their victorious enemies, they find an asylum in the Netherlands. For the greatest part of the Roman Catholics in Spanish Flanders, and all the members of that communion that live under the jurisdiction of the United Provinces, embrace the principles and doctrines of Jansenius (*f*). Those that inhabit

 (*f*) This assertion is too general. It is true, that the greatest part of the Roman Catholics in the United Provinces are Jansenists, and that there is no legal toleration of the Jesuits in that republic. It is, nevertheless, a known fact, and a fact that cannot be indifferent to those who have the welfare and security of these provinces at heart, that the Jesuits are daily gaining ground among the Dutch papists. They have a flourishing chapel in the city of Utrecht, and have places of worship in several other cities, and in a great number of villages. It would be worthy of the wisdom of the rulers of the republic to put a stop to this growing evil, and not to suffer, in a protestant country, a religious order which has been suppressed in a popish one, and declared enemies of the state.

the United Provinces have almost renounced their allegiance to the pope; though they profess a warm attachment to the doctrine and communion of the church of Rome; nor are either the exhortations or threatenings of the Holy Father sufficient to banish the obstinacy of these wayward children, or to reduce them to a state of subjection and obedience.

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X. The cause of the Jansenists acquired a peculiar degree of credit and reputation, both in this and the preceding century, by a French translation of the New Testament, made by the learned and pious Paschasius Quenel, a priest of the Oratory, and accompanied with practical annotations, adapted to excite lively impressions of religion in the minds of men. The quintessence of Jansenism was blended, in an elegant and artful manner, with these annotations, and was thus presented to the reader under the most pleasing aspect. The Jesuits were alarmed at the success of Quenel's book, and particularly at the change it had wrought, in many, in favour of the theological doctrines of Jansenius; and to remove out of the way an instrument which proved so advantageous to their adversaries, they engaged that weak prince Louis XIV. to solicit the condemnation of this production at the court of Rome. Clement XI. granted the request of the French monarch, because he considered it as the request of the Jesuits; and, in the year 1713, issued out the famous Bull Unigenitus, in which Quenel's New Testament was condemned, and an hundred and one propositions contained in it pronounced heretical (g). This bull, which is also known

The debates occasioned by Quenel's New Testament.

 (g) To show what a political weathercock the infallibility of the holy father was upon this occasion, it may not be improper to place here an anecdote which is related by Voltaire in his *Siècle de Louis XIV.* vol. ii. under the article

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by the name of The Constitution, gave a favourable turn to the affairs of the Jesuits; but it was highly detrimental to the interests of the Romish church, as many of the wiser members of that communion candidly acknowledge. For it not only confirmed the protestants in their separation, by convincing them that the church of Rome was resolved to adhere obstinately to its ancient superstitions and corruptions, but also offended many of the Roman Catholics, who had no particular attachment to the doctrines of Jansenius, and were only bent on the pursuit of truth and the advancement of piety. It must also be observed, that the controversy relating to Jansenism was much heated and augmented, instead of being mitigated or suspended, by this despotic and ill-judged edict.

Commo-
tions in
France oc-
casioned by
this bull.

XI. The dissensions and tumults excited in France by this edict were violent in the highest degree. A considerable number of bishops, and a large body composed of persons eminently distinguished by their piety and erudition, both among the clergy and laity, appealed from the bull to a general council. It was more particularly opposed by the Cardinal De Noailles, archbishop of Paris, who, equally unmoved by the authority of the pontiff, and by the resentment

Jansenism. The credit of the teller weighs but light in the balance of historical fame: the anecdote, however, is well attested, and is as follows: "The Abbé Renaudot, a learned Frenchman, happening to be at Rome the first year of the pontificate of Clement XI. went one day to see the pope, who was fond of men of letters, and was himself a learned man, and found his holiness reading Father Quenel's book. On seeing Renaudot enter the apartment, the pope said, in a kind of rapture, 'Here is a most excellent book—We have nobody at Rome that is capable of writing in this manner; I wish I could engage the author to reside here!'" And yet this same book was condemned afterwards by this same pope.

and indignation of Louis XIV., made a noble stand against the despotic proceeding of the court of Rome. These defenders of the ancient doctrine and liberties of the Gallican church were persecuted by the popes, the French monarch, and the Jesuits, from whom they received an uninterrupted series of injuries and affronts. Nay, their entire ruin was aimed at by these unrelenting adversaries, and was indeed accomplished in part, since some of them were obliged to fly for refuge to their brethren in Holland; others forced, by the terrors of penal laws, and by various acts of tyranny and violence, to receive the papal edict; while a considerable number, deprived of their places, and ruined in their fortunes, looked for subsistence and tranquillity at a greater distance from their native country. The issue of this famous contest was favourable to the bull, which was at length rendered valid by the authority of the parliament, and was registered among the laws of the state. This contributed, in some measure, to restore the public tranquillity, but it was far from diminishing the number of those who complained of the despotism of the pontiff; and the kingdom of France is still full of Appellants (*h*), who reject the authority of the bull, and only wait for a favourable opportunity of reviving a controversy, which is rather suspended than terminated, and of kindling anew a flame that is covered without being extinguished.

XII. Amidst the calamities in which the Jansenists have been involved, they have only two methods left of maintaining their cause against their powerful adversaries, and these are their writings and their miracles. The former alone

The circumstances that contribute to support the cause of Jansenism in France.

 (*h*) This was the name that was assumed by those who appealed from the bull and the court of Rome to a general council.

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have proved truly useful to them; the latter gave them only a transitory reputation, which, being ill founded, contributed in the issue to sink their credit. The writings in which they have attacked both the pope and the Jesuits are innumerable; and many of them are composed with such eloquence, spirit, and solidity, that they have produced a remarkable effect. The Jansenists, however, looking upon all human means as insufficient to support their cause, turned their views towards supernatural succours, and endeavoured to make it appear, that their cause was the peculiar object of the divine protection and approbation. For this purpose they persuaded the multitude, that God had endowed the bones and ashes of certain persons, who had distinguished themselves by their zeal in the cause of Jansenius, and had, at the point of death, appealed a second time from the pope to a general council, with the power of healing the most inveterate diseases. The person whose remains were principally honoured with this marvellous efficacy was the Abbé Paris, a man of family, whose natural character was dark and melancholy; his superstition excessive beyond all credibility; and who, by an austere abstinence from bodily nourishment, and the exercise of other inhuman branches of penitential discipline, was the voluntary cause of his own death (i). To the miracles which were said to be wrought at the tomb of this fanatic the Jansenists added a great variety of visions and revelations, to which they audaciously attributed a divine origin; for several members of the community, and more

(i) The imposture that reigned in these pretended miracles has been detected and exposed by various authors; but by none with more acuteness, perspicuity, and penetration, than by the ingenious Dr. Douglas, in his excellent Treatise on Miracles, entitled, *The Criterion*, which was published by Millar, in the year 1754.

especially those who resided at Paris, pretended to be filled with the Holy Ghost; and, in consequence of this prerogative, delivered instructions, predictions, and exhortations, which, though frequently extravagant, and almost always insipid, yet moved the passions, and attracted the admiration of the ignorant multitude. The prudence, however, of the court of France, put a stop to these fanatical tumults and false miracles; and, in the situation in which things are at present, the Jansenists have nothing left but their genius and their pens to maintain their cause (*k*).

XIII. We can say but very little of the Greek and Eastern churches. The profound ignorance in which they live, and the despotic yoke under which they groan, prevent their forming any plans to extend their limits, or making any attempts to change their state. The Russians, as we had formerly occasion to observe, assumed, under the reign of Peter the Great, a less savage and barbarous aspect than they had before that memorable period; and in this century have given some grounds to hope that they may one day be reckoned among the civilized nations. There are, nevertheless, immense multitudes of that rugged people, who are still attached to the brutish superstition and discipline of their ancestors; and there are several in whom the barbarous spirit of persecution still so far prevails, that, were it in their power, they would cut off the Protestants, and all other sects that differ from them, by fire and sword. This appears

The state of
the Eastern
church.

 (*k*) Things are greatly changed since the learned author wrote this paragraph. The storm of just resentment that has arisen against the Jesuits, and has been attended with the extinction of their order in Portugal, France, and in all the Spanish dominions, has disarmed the most formidable adversaries of Jansenism, and must consequently be considered as an event highly favourable to the Jansenists.

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evident from a variety of circumstances, and more especially from the book which Stephen Javorski has composed against heretics of all denominations.

The Greek Christians are said to be treated at present by their haughty masters with more clemency and indulgence than in former times. The Nestorians and Monophysites in Asia and Africa persevere in their refusal to enter into the communion of the Romish church, notwithstanding the earnest entreaties and alluring offers that have been made from time to time by the pope's legates, to conquer their inflexible constancy.—The Roman pontiffs have frequently attempted to renew, by another sacred expedition, their former connexions with the kingdom of Abyssinia; but they have not yet been able to find out a method of escaping the vigilance of that court, which still persists in its abhorrence of popery. Nor is it at all probable that the embassy, which is now preparing at Rome for the Abyssinian emperor, will be attended with success. The Monophysites propagate their doctrine in Asia with zeal and assiduity, and have not long ago gained over to their communion a part of the Nestorians who inhabit the maritime coasts of India.

The external state of the Lutheran church.

XIV. The Lutheran church, which dates its foundation from the year 1517, and the confession of Augsburg from the year 1530, celebrated in peace and prosperity the secular return of these memorable periods in the years 1717 and 1730. It received, some years ago, a considerable accession to the number of its members by the emigration of that multitude of Protestants which abandoned the territory of Saltzburg, and the town of Berchtolsgaden, in order to breathe a free air, and to enjoy unmolested the exercise of their religion. One part of these emigrants settled in Prussia, another in Holland, and many of them transplanted themselves and their families to

America, and other distant regions. This circumstance contributed greatly to propagate the doctrine and extend the reputation of the Lutheran church, which thus not only obtained a footing in Asia and America, but also formed several congregations of no small note in these remote parts of the world. The state of Lutheranism at home has not been so prosperous, since we learn both from public transactions, and also from the complaints of its professors and patrons, that, in several parts of Germany, the Lutheran church has been injuriously oppressed, and unjustly deprived of several of its privileges and advantages, by the votaries of Rome.

XV. It has been scarcely possible to introduce any change into the system of doctrine and discipline that is received in that church, because the ancient confessions and rules that were drawn up to point out the tenets that were to be believed, and the rites and ceremonies that were to be performed, still remain in their full authority, and are considered as the sacred guardians of the Lutheran faith and worship. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church. Towards the commencement of this century, an artless simplicity was generally observed by the ministers of that communion, and all philosophical terms and abstract reasonings were entirely laid aside, as more adapted to obscure than to illustrate the truths of the Gospel. But, in process of time, a very different way of thinking began to take place; and several learned men entertained a notion that the doctrines of Christianity could not maintain their ground, if they were not supported by the aids of philosophy, and exhibited and proved in a geometrical order.

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The adepts in jurisprudence, who undertook, in the last century, the revision and correction of the body of ecclesiastical law, that is in force among the Lutherans, carried on their undertaking with great assiduity and spirit; and our church-government would at this day bear another aspect, if the ruling powers had judged it expedient to listen to their counsels and representations. We see, indeed, in several places, evident proofs that the directions of these great men, relating to the external form of ecclesiastical government, discipline, and worship, are highly respected; and that their ideas, even of the doctrinal part of religion, have been more or less adopted by many. Hence it is not at all surprising that warm disputes have arisen between them and the rulers of the church concerning several points. The Lutheran doctors are apprehensive that, if the sentiments of certain of these reformers took place, religion would become entirely subservient to the purposes of civil policy, and be at length converted into a mere state-machine; and this apprehension is not peculiar to the clergy alone, but is also entertained by some persons of piety and candour, even among the Civilians.

Intestine
enemies.

XVI. The liberty of thinking, speaking, and writing, concerning religious matters, which began to prevail in the last century, was, in this, still further confirmed and augmented; and it extended so far as to encourage both infidels and fanatics to pour forth among the multitude, without restraint, all the effusions of their enthusiasm and extravagance. Accordingly we have seen, and still see, numbers of fanatics and innovators start up from time to time, and, under the influence of enthusiasm, or of a disordered brain, divulge their crude fancies and dreams among the people, by which they either delude many from the communion of the established church,

or at least occasion contests and divisions of the most disagreeable kind. We mentioned formerly several of these disturbers of the tranquillity of the church, to whom we may add here the notorious names of Tennhart, Gichtelius, Uberfeld, Rosenbach, Bredel, Seizius, Roemeling, and many others, who either imagined that they were divinely inspired, or from a persuasion of their superior capacity and knowledge, set up for reformers of the doctrine and discipline of the church. Many writers drew their pens against this presumptuous and fanatical tribe; though the greatest part of those who composed it were really below the notice of men of character, and were rather worthy of contempt than of opposition. And, indeed, it was not so much the force of reason and argument, as the experience of their bad success, that convinced these fanatics of their folly, and made them desist from their chimerical projects. Their attempts could not stand the trial of time and common sense; and therefore, after having made a transitory noise, they fell into oblivion. Such is the common and deserved fate of almost all the fanatical ringleaders of the deluded populace: they start up all of a sudden, and make a figure for a while; but, generally speaking, they ruin their own cause by their imprudence or obstinacy, by their austerity or perverseness, by their licentious conduct or their intestine divisions.

XVII. Many place in this fanatical class the Brethren of *Herren-* *hutters.* *Herren-* *hutters.* who were first formed into a religious community in the village so named, in Lusatia, by the famous Count Zinzendorf; and afterwards grew so numerous that their emigrants were spread abroad in all the countries of Europe, reached even as far as the Indies, and formed settlements in the remotest quarters of the globe. The *Herrenhutters* call themselves the

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descendants of the Bohemian and Moravian Brethren, who, in the fifteenth century, threw off the despotic yoke of Rome, animated by the zealous exhortations and heroic example of John Huss. They may, however, be said with more propriety, to imitate the example of that famous community, than to descend from those who composed it; for it is well known that there are very few Bohemians and Moravians in the fraternity of the Herrenhutters; and it is extremely doubtful, whether even this small number are to be considered as the posterity of the ancient Bohemian Brethren that distinguished themselves so early by their zeal for the Reformation.

If we are to give credit to the declarations of the Herrenhutters, they agree with the Lutherans in their doctrine and opinions, and only differ from them in their ecclesiastical discipline, and in those religious institutions and rules of life which form the resemblance between the Bohemian Brethren and the disciples of Zinzendorf. There are, indeed, many who doubt much of the truth of this declaration, and suspect that the society now under consideration, and more especially their rulers and ringleaders, speak the language of Lutheranism when they are among the Lutherans, in order to obtain their favour and indulgence; and those who have examined this matter with the most attention, represent this fraternity as composed of persons of different religions, as well as of various ranks and orders. Be that as it may, it is at least very difficult to guess the reason that induces them to live in such an entire state of separation from the Lutheran communion, and to be so ambitiously zealous in augmenting their sect, if the only difference between them and the Lutherans lies in the nature of their discipline, and in certain rites and institutions that do not belong to the essence of religion.

For the true and genuine followers of Jesus Christ are but little concerned about the outward forms of ecclesiastical government and discipline, knowing that real religion consists in faith and charity, and not in external rites and institutions (*l*).

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 (*l*) It is somewhat surprising to hear Dr. Mosheim speak in such vague and general terms of this sect, without taking the least notice of their pernicious doctrines and their flagitious practices, that do not only disfigure the sacred truths of the Gospel, but also sap all the foundations of morality. To be persuaded of this, the reader, besides the accounts which Rimius has given of this enormous sect, will do well to consult a curious Preface, prefixed to the French translation of a Pastoral Letter against Fanaticism, addressed by Mr. Stinstra, an Anabaptist minister in Friesland, to his congregation, and published at Leyden, in the year 1752. It may not be amiss to add here a passage relating to this odious community from the Bishop of Gloucester's treatise entitled, *The Doctrine of Grace*. The words of that great and eminent prelate are as follows: "As purity respects practice, the Moravians give us little trouble. If we may credit the yet unconfuted relations, both in print and in MS. composed by their own members, the participants in their most sacred mysterious rites, their practices in the consummation of marriage are so horribly, so unspeakably flagitious, that this people seems to have no more pretence to be put into the number of Christian sects, than the Turlupins of the thirteenth century, a vagabond crew of miscreants, who rambled over Italy, France, and Germany, calling themselves the Brothers and Sisters of the Free Spirit, who, in speculation, professed that species of Atheism called Pantheism, and in practice, pretended to be exempted from all the obligations of morality and religion." See *Doctrine of Grace*, 12mo. vol. ii. p. 153. As the doctrines of this sect, they open a door to the most licentious effects of fanaticism. Such among many others are the following, drawn from the express declarations of Count Zinzendorf, the head and founder of the community: That the law is not a rule of life to a believer:—That the moral law belongs only to the Jews:—That a converted person cannot sin against light. But of all the singularities for which this sect is famous, the notions they entertain of the organs of generation in both sexes are the most enormously wild and extravagant. "I consider (says Count Zinzendorf, in one of his sermons) the parts for distinguishing both sexes in Christians, as the most honourable of the whole body, my Lord and God

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among the
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XVIII. It was the opinion of many, that the succours of philosophy were absolutely necessary to stem the torrent of superstition, and stop its growing progress, and that these alone were adapted to accomplish this desirable purpose. Hence the study of philosophy, which, towards the conclusion of the last century, seemed to decline, was now revived, established upon a more rational footing, and pursued with uncommon assiduity and ardour. The branch of philosophy, which is commonly known under the denomination of metaphysics, was generally preferred, as it leads to the first principles of things; and the improvements made in this important science were very considerable. These improvements were owing chiefly to the genius and penetration of the immortal Leibnitz, who cast a new light upon metaphysics, and gave this interesting branch of philosophy a more regular form. This science received a still greater degree of perfection from the philosophical labours of the acute and indefatigable Wolf, who reduced it into a scientific order, and gave its decisions the strength and evidence of a geometrical demon-

having partly inhabited them, and partly worn them himself." This raving sectary looks upon the conjugal act as a piece of scenery, in which the male represents Christ the husband of souls, and the female the church. "The married brother (says he) knows matrimony, respects it, but does not think upon it of his own accord; and thus the precious member of the covenant (i. e. the penis) is so much forgot, becomes so useless, and consequently is reduced to such a natural numbness by not being used, that afterwards, when he is to marry, and use it, the Saviour must restore him from this deadness of body. And when an Esther by grace, and sister according to her make, gets sight of this member, her senses are shut up, and she holily perceives, that God the Son was a boy. Ye holy matrons, who as wives are about your Vice-Christ, honour that precious sign with the utmost veneration." We beg the chaste reader's pardon for presenting him with this odious specimen of the horrors of the Moravian theology.

stration. Under this new and respectable form it captivated the attention and esteem of the greatest part of the German philosophers, and of those in general who pursue truth through the paths of strict evidence; and it was applied with great ardour and zeal to illustrate and confirm the great truths both of natural and revealed religion. This application of the First Philosophy gave much uneasiness to some pious men, who were extremely solicitous to preserve pure and unmixed the doctrines of Christianity; and it was accordingly opposed by them with great eagerness and obstinacy. Thus the ancient contest between Philosophy and Theology, Faith and Reason, was unhappily revived, and has been carried on with much animosity for several years past. For many are of opinion, that this metaphysical philosophy inspires youthful minds with notions that are far from being favourable to the doctrines, and more especially to the positive institutions of religion; that, seconded by the warmth of fancy, at that age of levity and presumption, it engenders an arrogant contempt of Divine Revelation, and an excessive attachment to human reason, as the only infallible guide of man; and that, instead of throwing new light on the science of theology, and giving it an additional air of dignity, it has contributed, on the contrary, to cover it with obscurity, and to sink it into oblivion and contempt.

XIX. In order to justify this heavy charge against the metaphysical philosophy, they appeal to the writings of Laurent Schmidt, whom they commonly call the Wertheim interpreter, from the place of his residence. This man, who was by no means destitute of abilities, and had acquired a profound knowledge of the philosophy now under consideration, undertook, some years ago, a new German translation of the Holy

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Scriptures, to which he prefixed a new system of theology, drawn up in a geometrical order, that was to serve him as a guide in the exposition of the sacred oracles. This undertaking proved highly detrimental to its author, as it drew upon him from many quarters severe marks of opposition and resentment; for scarcely had he published the Five Books of Moses, as a specimen of his method and abilities, when he was not only attacked by several writers, but also brought before the supreme tribunal of the empire, and there accused as an enemy of the Christian religion, and a caviller at divine truth. This severe charge was founded upon this circumstance only, that he had boldly departed from the common explication of certain passages in the books of Moses, which are generally supposed to prefigure the Messiah (*m*). On this account he was cast into prison, and his errors were looked upon as capitally criminal; but he luckily escaped the vigilance of his keepers, and saved himself by flight.

The controversies called Pietistical, and other religious contests, divide the Lutheran church.

XX. The bare indication of the controversies that have divided the Lutheran church since the commencement of this century would make up a long list. The religious contests that were set on foot by the Pietists were carried on in some places with animosity, in others with moderation, according to the characters of the champions, and the temper and spirit of the people. These contests, however, have gradually subsided in process

 (*m*) Dr. Mosheim gives here but the half of the accusation brought against Schmidt, in the year 1737, when he was charged with attempting to prove, that there was not the smallest trace or vestige of the doctrine of the Trinity, nor any prediction pointing out the Messiah, to be found in the Five Books of Moses. It was by the authority of an Imperial edict, addressed by Charles VI. to the princes of the empire, that Schmidt was imprisoned.

of time, and seem at present to be all reduced to the following question, Whether a wicked man be capable of acquiring a true and certain knowledge of divine things, or be susceptible of any degree or species of divine illumination? The controversy that has been excited by this question is considered by many as a mere dispute about words; its decision, at least, is rather a matter of curiosity than importance. Many other points, that had been more or less debated in the last century, occasioned keen contests in this, such as the eternity of hell torments; the reign of Christ upon earth during a thousand years; and the final restoration of all intelligent beings to order, perfection, and happiness. The mild and indulgent sentiments of John Fabricius, professor of divinity at Helmstadt, concerning the importance of the controversy between the Lutherans and Roman Catholics, excited also a warm debate; for this doctor, together with his disciples, went so far as to maintain, that the difference between the two churches was of so little consequence, that a Lutheran might safely embrace popery. The famous controversies that have been carried on between certain divines and some eminent civilians, concerning the rites and obligations of wedlock, the lawful grounds of divorce, and the nature and guilt of concubinage, are sufficiently known. Other disputes of inferior moment, which have been of a sudden growth, and of short duration, we shall pass over in silence, as the knowledge of them is not necessary to our forming an accurate idea of the internal state of the Lutheran church.

XXI. The reformed church still carries the same external aspect under which it has been already described (n). For, though there be every

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 (n) This description the reader will find above, at the beginning of the last century.

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where extant certain books, creeds, and confessions, by which the wisdom and vigilance of ancient times thought proper to perpetuate the truths of religion, and to preserve them from the contagion of heresy; yet, in most places, no person is obliged to adhere strictly to the doctrines they contain; and those who profess the main and fundamental truths of the Christian religion, and take care to avoid too great an intimacy (*o*) with the tenets of Socinianism and popery, are deemed worthy members of the reformed church (*p*). Hence, in our times, this great and extensive community comprehends in its bosom, Arminians, Calvinists, Superlapsarians, Sublapsarians,

 (*o*) *Nimiam consuetudinem*. The expression is remarkable and malignant; it would make the ignorant and unwary apt to believe, that the reformed church allows its members certain approaches towards popery and Socinianism, provided they do not carry these approaches too far, even to an intimate union with them. This representation of the reformed church is too glaringly false to proceed from ignorance; and Dr. Mosheim's extensive knowledge places him beyond the suspicion of an involuntary mistake in this matter. It is true, this reflection bears hard upon his candour; and we are extremely sorry that we cannot, in this place, do justice to the knowledge of that great man, without arraigning his equity.

 (*p*) Nothing can be more unfair, or at least more inaccurate, than this representation of things. It proceeds from a supposition that is quite chimerical, even that the reformed churches in England, Scotland, Holland, Germany, Switzerland, &c. form one general body, and have, besides their respective and particular systems of government and discipline, some general laws of religious toleration, in consequence of which they admit a variety of sects into their communion. But this general hierarchy does not exist. The friends of the Reformation, whom the multiplied horrors and absurdities of popery obliged to abandon the communion of Rome, were formed, in process of time, into distinct ecclesiastical bodies, or national churches, every one of which has its peculiar form of government and discipline. The toleration that is enjoyed by the various sects and denominations of Christians arises, in part, from the clemency of the ruling powers, and from the charity and forbearance which individuals think themselves bound to exercise one toward another. See the following note.

and Universalists, who live together in charity and friendship (*q*), and unite their efforts in healing the breach, and diminishing the weight and importance of those controversies that separate them from each other (*r*). This moderation

 (*q*) If the different denominations of Christians here mentioned live together in the mutual exercise of charity and benevolence, notwithstanding the diversity of their theological opinions, this circumstance, which Dr. Mosheim seems to mention as a reproach, is, on the contrary, a proof that the true and genuine spirit of the Gospel (which is a spirit of forbearance, meekness, and charity,) prevails among the members of the reformed churches. But it must be carefully observed, that this charity, though it discovers the amiable bond of Peace, does not, by any means, imply uniformity of sentiment, indifference about truth, or suppose that the reformed churches have relaxed or departed from their system of doctrine. Indeed, as there is no general reformed church, so there is no general reformed creed, or confession of faith. The established Church of England has its peculiar system of doctrine and government, which remains still unchanged, and in full force; and to which an assent is demanded from all its members, and in a more especial, solemn, and express manner from those who are its ministers. Such is the case with the national reformed churches in the United Provinces. The dissenters in these countries, who are tolerated by the state, have also their respective bonds of ecclesiastical union; and such of them, particularly in England and Ireland, as differ from the establishment only in their form of government and worship, and not in matters of doctrine, are treated with indulgence by the more moderate members of the national church, who look upon them as their brethren.

 (*r*) In the 4to edition of this work, I mistook, in a moment of inadvertency, the construction of this sentence in the original Latin, and rendered the passage as if Dr. Mosheim had represented the reformed churches as diminishing the weight and importance of those controversies that separate them from the church of Rome; whereas he represents them (and, indeed, what he says is rather an encomium than a reproach) as diminishing the weight of those controversies which separate them from each other. One of the circumstances that made me fall more easily into this mistake was my having read, the moment before I committed it, Dr. Mosheim's insinuation with respect to the spirit of the church of England in the very next

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is, indeed, severely censured by many of the reformed doctors in Switzerland, Germany, and more especially in Holland, who lament, in the most sorrowful strains, the decline of the ancient purity and strictness that characterized the doctrine and discipline of the church, and sometimes attack, with the strongest marks of indignation and resentment, these modern contemners of primitive orthodoxy. But as the modern party has an evident superiority in point of numbers, power, and influence, these attacks of their adversaries are, generally speaking, treated with the utmost indifference.

Projects of
re-union be-
tween the
Reformed
and the Lu-
therans.

XXII. Whoever, therefore, considers all these things with due attention, will be obliged to acknowledge that neither the Lutherans nor Arminians have, at this day, any further subject of controversy or debate with the reformed church, considered in a general point of view, but only

page, where he says very inconsiderately, "that we may judge of that spirit by the conduct of Dr. Wake, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their peculiar doctrines." This is supposing, though upon the foundation of a mistaken fact, that the church of England, at least, is making evident approaches to the church of Rome.—When I had made the mistake, which turned really an encomium into an accusation, I thought it incumbent on me to defend the reformed church against the charge of an approximation to popery. For this purpose I observed (in note (z) of the 4to edition), "that the reformed churches were never at such a distance from the spirit and doctrine of the church of Rome as they are at this day; and that the improvements in science, that characterise the last and the present age, seem to render a relapse into Romish superstition morally impossible in those who have been once delivered from its baneful influence." The ingenious author of the Confessional did not find this reasoning conclusive; and the objections he has started against it, do not appear to me insurmountable. I have, therefore, thrown upon paper some farther thoughts upon the present state of the reformed

with individuals, with private persons that are members of this great community (s). For the church, considered in its collective and general character, allows now to all its members the full

religion, and the influence of improvements in philosophy upon its advancement; and these thoughts the reader will find in the Second Appendix.

 (s) Granting this to be true with respect to the Arminians, it cannot be affirmed, with equal truth, in regard to the Lutherans, whose doctrine concerning the corporeal presence of Christ in the eucharist, and the communication of the properties of his divine to his human nature, is rejected by all the reformed churches, without exception. But it is not universally true, even with respect to the Arminians: for though these latter are particularly favoured by the church of England; though Arminianism may be said to have become predominant among the members of that church, or at least to have lent its influence in mitigating some of its articles in the private sentiments of those who subscribe them; yet the thirty-nine articles of the church of England still maintain their authority; and when we judge of the doctrine and discipline of any church, it is more natural to form this judgment from its established creeds and confession of faith, than from the sentiments and principles of particular persons. So that, with respect to the church of England, the direct contrary of what Dr. Mosheim asserts is strictly true; for it is rather with that church, and its rule of faith, that the Lutherans are at variance, than with private persons, who, prompted by a spirit of Christian moderation, mitigate some of its doctrines, in order charitably to extend the limits of its communion. But, if we turn our view to the reformed churches in Holland, Germany, and a part of Switzerland, the mistake of our author will still appear more palpable; for some of these churches consider certain doctrines, both of the Arminians and Lutherans, as a just cause of excluding them from their communion. The question here is not, whether this rigour is laudable; it is the matter of fact that we are examining at present. The church of England, indeed, if we consider its present temper and spirit, does not look upon any of the errors of the Lutherans as fundamental, and is therefore ready to receive them into its communion; and the same thing may, perhaps, be affirmed of several of the reformed churches upon the continent. But this is very far from being a proof, that the Lutherans have at this day (as Dr. Mosheim asserts) no further subject of controversy or debate with these churches; it only proves, that these churches nourish a spirit of toleration and charity worthy of imitation.

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liberty of entertaining the sentiments they think most reasonable, in relation to those points of doctrine that formerly excluded the Lutherans and Arminians from its communion, and looks upon the essence of Christianity and its fundamental truths as in no wise affected by these points, however variously they may be explained by the contending parties. But this moderation, instead of facilitating the execution of the plans that have been proposed by some for the re-union of the Lutheran and reformed churches, contribute rather to prevent this re-union, or at least to render it much more difficult. For those among the Lutherans who are zealous for the maintenance of the truth, complain, that the reformed church has rendered too wide the way of salvation, and opened the arms of fraternal love and communion, not only to us (Lutherans), but also to Christians of all sects and all denominations. Accordingly we find, that when, about twenty years ago, several eminent doctors of our communion, with the learned and celebrated Matthew Pfaff at their head, employed their good offices with zeal and sincerity in order to our union with the reformed church; this pacific project was so warmly opposed by the greatest part of the Lutherans, that it came to nothing in a short time (*t*).

 (*t*) The project of the very pious and learned Dr. Pfaff for uniting the Lutheran and reformed churches, and the reasons on which he justified this project, are worthy of the truly Christian spirit, and do honour to the accurate and sound judgment of that most eminent and excellent divine*. And it is somewhat surprising, considering the proofs of moderation and judgment that Dr. Mosheim has given in other parts of this valuable history, that he neither mentions the project of Dr. Pfaff with applause, nor the stiffness of the Lutherans on this occasion with any mark of disapprobation.

 * See this learned author's *Collectio Scriptorum Irenicorum ad Unionem inter Protestantas facientium*, published in 4to, at Hall, in Saxony, in the year 1723.

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The present
state of the
Church of
England.

XXIII. The church of England, which is now the chief and leading branch of that great community that goes under the denomination of the Reformed Church, continues in the same state, and is governed by the same principles, that it assumed at the revolution under the reign of king William III. The established form of church-government is episcopacy, which is embraced by the sovereign, the nobility, and the greatest part of the people. The presbyterians, and the numerous sects of different denominations that are comprehended under the general title of non-conformists, enjoy the sweets of religious liberty, under the influence of a legal toleration. Those, indeed, who are best acquainted with the present state of the English nation tell us, that the dissenting interest declines from day to day, and that the cause of non-conformity owes this gradual decay, in a great measure, to the lenity and moderation that are practised by the rulers of the established church. The members of this church may be divided into two classes, according to their different ideas of the origin, extent, and dignity of episcopal jurisdiction. For some look upon the government of bishops to be founded on the authority of a divine institution, and are immoderately zealous in extending the power and prerogatives of the church; others, of a more mild and sedate spirit, while they consider the episcopal form of government as far superior to every other system of ecclesiastical polity, and warmly recommend all the precautions that are necessary to its preservation and the independence of the clergy, yet do not carry this attachment to such an excessive degree, as to refuse the name of a church to every religious community that is not governed by a bishop, or to defend the prerogatives and pretensions of the

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episcopal order with an intemperate zeal (*u*).— These two classes are sometimes involved in warm debates, and oppose each other with no small degree of animosity, of which this present century has exhibited the following remarkable example. Dr. Benjamin Hoadley, the present bishop of Winchester, a prelate eminently distinguished by the accuracy of his judgment, and the purity of his flowing and manly eloquence, used his utmost endeavours, and not without success, to lower the authority of the church, or at least to reduce the power of its rulers within narrow bounds. On the other hand, the church and its rulers found several able defenders; and, among the rest, Dr. John Potter, now archbishop of Canterbury, who maintained the rights and pretensions of the clergy with great eloquence and erudition. As to the spirit of the established church of England, in relation to those who dissent from its rule of doctrine and government, we see it nowhere better than in the conduct of Dr. Wake, archbishop of Canterbury, who formed a project of peace and union between the English and Gallican churches, founded upon this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines (*w*).

 (*u*) The learned and pious Archbishop Wake, in a letter to Father Courrayer, dated from Croydon House, July 9, 1724, expresseth himself thus: "I bless God that I was born and have been bred in an episcopal church, which, I am convinced, has been the government established in the Christian church from the very time of the apostles. But I should be unwilling to affirm, that where the ministry is not episcopal, there is no church, nor any true administration of the sacraments. And very many there are among us who are zealous for episcopacy, yet dare not go so far as to annul the ordinances of God performed by any other ministry."

 (*w*) Archbishop Wake certainly corresponded with some learned and moderate Frenchmen on this subject, parti-

XXIV. The unbounded liberty which every individual in England enjoys of publishing, without restraint, his religious opinions, and of worshipping God in the manner he thinks the most conformable to reason and scripture, naturally produces a variety of sects, and gives rise to an uninterrupted succession of controversies about theological matters. It is scarcely possible for any historian that has not resided for some time in England, and examined with attention, upon the spot, the laws, the privileges, the factions, and opinions of that free and happy people, to give a just and accurate account of these religious sects and controversies. Even the names of the greatest part of these sects have not as yet reached us, and many of those that are come to our knowledge we know but imperfectly. We are greatly in the dark with respect to the grounds and principles of these controversies, because we are destitute of the sources from whence proper information must be drawn. At present the ministerial labours of George Whitefield, who has formed a community, which he proposes to render

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cularly with Du Pin, the ecclesiastical historian: and no doubt, the archbishop, when he assisted Courrayer in his Defence of the Validity of the English Ordinations, by furnishing him with unanswerable proofs drawn from the registers at Lambeth, had it in his view to remove certain groundless prejudices, which, while they subsisted amongst Roman catholics, could not but defeat all projects of peace and union between the English and Gallican churches. The interests of the protestant religion could not be in safer hands than Archbishop Wake's. He who had so ably and so successfully defended protestantism, as a controversial writer, could not surely form any project of peace and union with a Roman catholic church, the terms of which would have reflected on his character as a negotiator.  This note has been misunderstood and censured by the acute author of the Confessional. This censure gave occasion to the third Appendix, which the reader will find at the end of this volume, and in which the matter contained in this note is fully illustrated, and the conduct of Archbishop Wake set in its true light.

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superior in sanctity and perfection to all other Christian churches, make a considerable noise in England, and are not altogether destitute of success. If there is any consistency in this man's theological system, and he is not to be looked upon as an enthusiast, who follows no rule but the blind impulse of an irregular fancy, his doctrine seems to amount to these two propositions: "That true religion consists alone in holy affections, and in a certain inward feeling, which it is impossible to explain; and that Christians ought not to seek truth by the dictates of reason, or by the aids of learning, but by laying their minds open to the direction and influence of divine illumination."

The state of
the Dutch
Church.

XXV. The Dutch Church is still divided by the controversies that arose from the philosophy of Des Cartes and the theology of Cocceius; though these controversies be carried on with less bitterness and animosity at present than in former times. It is even to be hoped that these contests will soon be totally extinguished, since it is well known, that the Newtonian philosophy has expelled Cartesianism from almost all the academies and schools of learning in the United Provinces. We have already mentioned the debates that were occasioned by the opinions of Roell. In the year 1703, Frederic Van Leenhof was suspected of a propensity towards the system of Spinoza, and drew upon him a multitude of adversaries, on account of a remarkable book, entitled *Heaven upon Earth*; in which he maintained literally, that it was the duty of Christians to rejoice always, and to suffer no feelings of affliction and sorrow to interrupt their gaiety. The same accusations were brought against an illiterate man named William Deurhoff; who, in some treatises composed in the Dutch language, represented the Divine Nature under the idea of a certain force,

or energy, that is diffused throughout the whole universe, and acts in every part of the great fabric. The most recent controversies that have made a noise in Holland were those that sprung from the opinions of Mr. James Saurin and Mr. Paul Maty, on two very different subjects. The former, who was minister of the French church in the Hague, and acquired a shining reputation by his genius and eloquence, fell into an error, which, if it may be called such, was at least an error of a very pardonable kind. For, if we except some inaccurate and unwary expressions, his only deviation from the received opinions consisted in his maintaining, that it was sometimes lawful to swerve from truth, and to deceive men by our speech, in order to the attainment of some great and important good (*x*). This sentiment was not relished, as the most considerable part of the reformed churches adopt the doctrine of Augustin, "That a lie or a violation of the truth can never be allowable in itself, or advantageous in the issue." The conduct of Maty was much more worthy of condemnation; for, in order to explain the mystery of the Trinity, he invented the following unsatisfactory hypothesis: "That the Son and the Holy Ghost were two finite beings, that had been created by God, and at a certain time were united to the divine nature (*y*).

 (*x*) See Saurin's *Discours Historiques, Theologiques, Critiques, et Moraux, sur les Evenemens les plus memorables du Vieux et du Nouveau Testament*, tom. i. of the folio édition.

 (*y*) Dr. Mosheim, in another of his learned productions, has explained, in a more accurate and circumstantial manner, the hypothesis of Maty, which amounts to the following propositions: "That the Father is the pure Deity; and that the Son and the Holy Ghost are two other persons, in each of whom there are two natures; one divine, which is the same in all the three persons, and with respect to which

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The disputes in Switzerland concerning the formula consensus, or form of agreement.

XXVI. The particular confession of faith, that we have already had occasion to mention under the denomination of the Formulary of Agreement or Concord, has, since the commencement of this century, produced warm and vehement contests in Switzerland, and more especially in the canton of Bern. In the year 1718, the magistrates of Bern published an order, by which all professors and pastors, particularly those of the university and church of Lausanne, who were suspected of entertaining any erroneous opinions, were obliged to declare their assent to this Formulary, and to adopt it as the rule of their faith. This injunction was so much the more grievous, as no demand of that kind had been made for some time before this period; and the custom of requiring subscription to this famous confession had been suspended in the case of several who were promoted in the academy, or had entered into the church. Ac-

they are one and the same God, having the same numerical divine essence; and the other a finite and dependent nature, which is united to the divine nature, in the same manner in which the orthodox say, that Jesus Christ is God and man." See Moshemi *Dissertationes ad Historiam Ecclesiasticam pertinentes* (published at Altena in the year 1743), vol. ii. p. 498. But principally the original work of Mr. Maty, which was published (at the Hague) in the year 1729, under the following title: *Lettre d'un Theologien à un autre Theologien sur le Mystère de la Trinité*.—The publication of this hypothesis was unnecessary, as it was really destitute even of the merit of novelty, being very little more than a repetition of what Dr. Thomas Burnet, prebendary of Sarum, and rector of Westkington in Wiltshire, had said, about ten years before, upon this mysterious subject, which nothing but presumption can make any man attempt to render intelligible. See a treatise published without his name by Dr. Burnet, in the year 1720, under the following title: "The Scripture Trinity intelligibly explained; or, An Essay towards the Demonstration of a Trinity in Unity from Reason and Scripture, in a Chain of Consequences from certain Principles, &c. by a Divine of the Church of England." See also the same author's *Scripture-Doctrine of the Redemption of the World by Christ*, intelligibly explained, &c.

cordingly, many pastors and candidates for holy orders refused the assent that was demanded by the magistrates, and some of them were punished for this refusal. Hence arose warm contests and heavy complaints, which engaged the king of Great Britain, and the states-general of the United Provinces, to offer their intercession, in order to terminate these unhappy divisions; and hence the Formulary under consideration lost much of its credit and authority.—Nothing memorable happened during this period in the German churches. The reformed church that was established in the Palatinate, and had formerly been in such a flourishing state, suffered greatly from the persecuting spirit, and the malignant councils of the votaries of Rome.

XXVII. The Socinians, who were dispersed Socinians. through the different countries of Europe, have never hitherto been able to form a separate congregation, or to celebrate publicly divine worship, in a manner conformable to the institutions of their sect; though it is well known, that in several places, they hold clandestine meetings of a religious kind. The person that made the principal figure among them in this century was the learned Samuel Crellius, who died in an advanced age at Amsterdam; he, indeed, preferred the denomination of Artemonite before that of Socinian, and really departed, in many points, from the received doctrines of that sect.

The Arians found a learned and resolute patron Arians. in William Whiston, professor of mathematics in the university of Cambridge, who defended their doctrine in various productions, and chose rather to resign his chair than to renounce his opinions. He was followed in these opinions, as is commonly supposed, by Dr. Samuel Clarke, a man of great abilities, judgment, and learning, who, in the year 1724, was charged with altering and

modifying the ancient and orthodox doctrine of the Trinity (z). But it must argue a great want

 (z) It is but too evident that few controversies have so little augmented the sum of knowledge, and so much hurt the spirit of charity, as the controversies that have been carried on in the Christian church in relation to the doctrine of the Trinity. Mr. Whiston was one of the first divines who revived this controversy in the xviiith century. About the year 1706, he began to entertain some doubts about the proper eternity and omniscience of Christ. This led him to review the popular doctrine of the Trinity; and, in order to execute this review with a degree of diligence and circumspection suitable to its importance, he read the New Testament twice over, and also all the ancient genuine monuments of the Christian religion till near the conclusion of the second century. By this inquiry, he was led to think, that, at the incarnation of Christ, the Logos, or Eternal Wisdom, supplied the place of the rational soul, or πνεῦμα;—that the eternity of the Son of God was not a real distinct existence, as of a son properly co-eternal with his father by a true eternal generation, but rather a metaphysical existence in potentiâ, or in some sublimer manner in the Father, as his wisdom or word—that Christ's real creation or generation (for both these terms are used by the earliest writers) took place some time before the creation of the world;—that the council of Nice itself established no other eternity of Christ;—and, finally, that the Arian doctrine in these points was the original doctrine of Christ himself, of his holy apostles, and of the most primitive Christians. Mr. Whiston was confirmed in these sentiments by reading Novatian's Treatise concerning the Trinity; but more especially by the perusal of the Apostolical Constitutions, the antiquity and authenticity of which he endeavoured, with more zeal than precision and prudence, to prove, in the third part of his *Primitive Christianity Revived*.

This learned visionary, and upright man, was a considerable sufferer by his opinions. He was not only removed from his theological and pastoral functions, but also from his mathematical professorship, as if Arianism had extended its baneful influence even to the science of lines, angles, and surfaces. This measure was undoubtedly singular, and it appeared rigid and severe to all those, of both parties, who were dispassionate enough to see things in their true point of light. And, indeed, though we should grant that the good man's mathematics might, by erroneous conclusions, have corrupted his orthodoxy, yet it will still remain extremely difficult to comprehend how his heterodoxy could hurt his mathematics. It was

of equity and candour to rank this eminent man in the class of Arians, taking that term in its

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not therefore consistent, either with clemency or good sense, to turn Mr. Whiston out of his mathematical chair, because he did not believe the explication of the Trinity that is given in the Athanasian creed; and I mention this as an instance of the unfair proceedings of immoderate zeal, which often confounds the plainest distinctions, and deals its punishments without measure or proportion.

Dr. Samuel Clarke stepped also aside from the notions commonly received concerning the Trinity; but his modification of this doctrine was not so remote from the popular and orthodox hypothesis, as the sentiment of Whiston. His method of inquiring into that incomprehensible subject was modest, and, at least, promised fair as a guide to truth. For he did not begin by abstract and metaphysical reasonings in his illustrations of this doctrine, but turned his first researches to the word and to the testimony, persuaded that, as the doctrine of the Trinity was a matter of mere revelation, all human explanations of it must be tried by the declarations of the New Testament, interpreted by the rules of grammar, and the principles of sound criticism. It was this persuasion that produced the Doctor's famous book, entitled, *The Scripture Doctrine of the Trinity*, wherein every Text of the New Testament relating to that Doctrine is distinctly considered, and the Divinity of our blessed Saviour, according to the Scriptures, proved and explained. The doctrine which this learned divine drew from his researches was comprehended in 55 propositions, which, with the proper illustrations, form the second part of this work. The reader will find them there at full length. We shall only observe here, that Dr. Clarke, if he was careful in searching after the true meaning of those scripture expressions that relate to the divinity of the Son and the Holy Ghost, was equally circumspect in avoiding the accusation of heterodoxy, as appears by the series of propositions now referred to. There are three great rocks of heresy on which many bold adventurers on this anti-pacific ocean have been seen to split violently. These rocks are Tritheism, Sabellianism, and Arianism. Dr. Clarke got evidently clear of the first, by denying the self-existence of the Son and the Holy Ghost, and by maintaining their derivation from, and subordination to, the Father. He laboured hard to avoid the second, by acknowledging the personality and distinct agency of the Son and the Holy Ghost; and he flattered himself with having escaped from the dangers of the third, by his asserting the eternity (for the doctor believed the possibility of an eternal production which Whiston could not digest) of the two divine subordinate persons. But with

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proper and natural signification; for he only maintained what is commonly called the Armi-

all his circumspection, Dr. Clarke did not escape opposition and censure. He was abused and answered, and heresy was subdivided and modified, in order to give him an opprobrious title, even that of semi-Arian. The convocation threatened; and the doctor calmed by his prudence the apprehensions and fears which his scripture-doctrine of the Trinity had excited in that learned and reverend assembly. An authentic account of the proceedings of the two houses of convocation upon this occasion, and of Dr. Clarke's conduct in consequence of the complaints that were made against his book, may be seen in a piece supposed to have been written by the Rev. Mr. John Lawrence, and published at London, in 8vo, in the year 1714, under the following title: *An Apology for Dr. Clarke, containing an Account of the late Proceedings in Convocation upon his Writings concerning the Trinity*. The true copies of all the original papers relating to this affair are published in this apology.

If Dr. Clarke was attacked by authority, he was also combated by argument. The learned Dr. Waterland was one of his principal adversaries, and stands at the head of a polemical body, composed of eminent divines, such as Gastrel, Wells, Nelson, Mayo, Knight, and others who appeared in this controversy. Against these, Dr. Clarke, unawed by their numbers, defended himself with great spirit and perseverance, in several letters and replies. This prolonged a controversy, which may often be suspended through the fatigue of the combatants, or the change of the mode in theological researches, but which will probably never be terminated; for nothing affords such an endless subject of debate as a doctrine above the reach of human understanding, and expressed in the ambiguous and improper terms of human language, such as persons, generations, substance, &c. which, in this controversy, either convey no ideas at all, or false ones. The inconveniences, accordingly, of departing from the divine simplicity of the scripture-language on this subject, and of making a matter of mere revelation an object of human reasoning, were palpable in the writings of both the contending parties. For, if Dr. Clarke was accused of verging towards Arianism, by maintaining the derived and caused existence of the Son and the Holy Ghost, it seemed no less evident that Dr. Waterland was verging towards Tritheism, by maintaining the self-existence and subdependence of these divine persons, and by asserting that the subordination of the Son to the Father is only a subordination of office, and not of nature. So that if the former divine was deservedly called a semi-Arian, the latter might,

nian subordination, which has been, and is still, adopted by some of the greatest men in England, CENT.
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with equal justice, be denominated a semi-Tritheist. The difference between these two learned men lay in this, that Dr. Clarke, after making a faithful collection of the texts in scripture that relate to the Trinity, thought proper to interpret them by the maxims and rules of right reasoning, that are used on other subjects; whereas Dr. Waterland denied that this method of reasoning was to be admitted in illustrating the doctrine of the Trinity, which was far exalted above the sphere of human reason, and therefore he took the texts of scripture in their direct, literal, and grammatical sense. Dr. Waterland, however, employed the words persons, subsistence, &c. as useful for fixing the notion of distinction; the words uncreated, eternal, and immutable, for ascertaining the divinity of each person; and the words interior generation, and procession, to indicate their union. This was departing from his grammatical method, which ought to have led him to this plain conclusion, that the Son and the Holy Ghost, to whom divine attributes are ascribed in scripture, and even the denomination of God to the former, possess these attributes in a manner which it is impossible for us to understand in this present state, and the understanding of which is consequently unessential to our salvation and happiness. The doctor, indeed, apologises in his queries, (p. 321.) for the use of these metaphysical terms, by observing, that "they are not designed to enlarge our views, or to add any thing to our stock of ideas, but to secure the plain fundamental truth, that Father, Son, and Holy Ghost, are all strictly divine, and uncreated; and yet are not three Gods, but one God." It is, however, difficult to comprehend how terms that neither enlarge our views, nor give us ideas, can secure any truth. It is difficult to conceive what our faith gains by being entertained with a certain number of sounds. If a Chinese should explain a term of his language which I did not understand, by another term, which he knew beforehand that I understood as little, his conduct would be justly considered as an insult against the rules of conversation and good breeding; and I think it is an equal violation of the equitable principles of candid controversy, to offer, as illustrations, propositions or terms that are as unintelligible and obscure as the thing to be illustrated. The words of the excellent and learned Stillingfleet, (in the preface to his Vindication of the Doctrine of the Trinity) administer a plain and a wise rule, which were it observed by divines, would greatly contribute to heal the wounds which both truth and charity have received in this controversy. "Since both sides yield (says he), that the matter they dispute about is above their reach, the wisest

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and even by some of the most learned bishops of that nation. This doctrine he illustrated with greater care and perspicuity than any before him had done, and taught that the Father, Son, and Holy Ghost are equal in nature, and different in rank, authority, and subordination (*a*). A great number of English writers have endeavoured, in a variety of ways, to invalidate and undermine the doctrine of the holy Trinity; and it was this consideration that engaged a lady (*b*), eminently distinguished by her orthodoxy and opulence, to leave by her testament a rich legacy as a foundation for a lecture, in which eight sermons are preached annually by a learned divine, who is nominated to that office by the trustees. This foundation has subsisted since the year 1720, and promises to posterity an ample collection of learned productions in defence of this branch of the Christian faith.

course they can take is, to assert and defend what is revealed, and not to be peremptory and quarrelsome about that which is acknowledged to be above our comprehension; I mean as to the manner how the three persons partake of the divine nature."

Those who are desirous of a more minute historical view of the manner in which the Trinitarian controversy has been carried on during this present century, may consult a pamphlet, entitled, *An Account of all the considerable Books and Pamphlets that have been wrote on either Side in the Controversy concerning the Trinity, since the Year 1712; in which is also contained an Account of the Pamphlets written this last Year, on each Side by the Dissenters, to the End of the Year 1719.* This pamphlet was published at London, in the year 1720. The more recent treatises on the subject of the Trinity are sufficiently known.

 (*a*) It will appear to those who read the preceding note (*z*), that Dr Mosheim has here mistaken the true hypothesis of Dr. Clarke, or, at least, expresses it imperfectly; for what he says here is rather applicable to the opinion of Dr. Waterland. Dr. Clarke maintained an equality of perfections between the three persons; but a subordination of nature, in point of existence and derivation.

(*b*) Lady Moyer.

APPENDIXES

TO

MOSHEIM'S

ECCLESIASTICAL HISTORY.

APPENDIX I.

Concerning the spirit and conduct of the first reformers, and the charge of enthusiasm (i. e. fanaticism), that has been brought against them by a celebrated author.

THE candour and impartiality, with which Dr. APPEND.
I.
Mosheim represents the transactions of those who were agents and instruments in bringing about the reformation, are highly laudable. He acknowledges, that imprudence, passion, and even a low self-interest, mingled sometimes their rash proceedings and ignoble motives in this excellent cause; and, in the very nature of things, it could not be otherwise. It is one of the most inevitable consequences of the subordination and connexions of civil society, that many improper instruments and agents are set to work in all great and important revolutions, whether of a religious or political nature. When great men appear in these revolutions, they draw after them their dependants; and the unhappy effects of a party-spirit are unavoidably displayed in the best cause. The subjects follow their prince; the multitude adopt the system of their leaders, without entering

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I. into its true spirit, or being judiciously attentive to the proper methods of promoting it; and thus irregular proceedings are employed in the maintenance of the truth. Thus it happened in the important revolution, that delivered a great part of Europe from the ignominious yoke of the Roman pontiff. The sovereigns, the ecclesiastics, the men of weight, piety, and learning, who arose to assert the rights of human nature, the cause of genuine Christianity, and the exercise of religious liberty, came forth into the field of controversy, with a multitude of dependants, admirers, and friends, whose motives and conduct cannot be entirely justified. Besides; when the eyes of whole nations were opened upon the iniquitous absurdities of popery, and upon the tyranny and insolence of the Roman pontiffs, it was scarcely possible to set bounds to the indignation of an incensed and tumultuous multitude, who are naturally prone to extremes, generally pass from blind submission to lawless ferocity, and too rarely distinguish between the use and abuse of their undoubted rights. In a word, many things, which appear to us extremely irregular in the conduct and measures of some of the instruments of our happy Reformation, will be entitled to a certain degree of indulgence, if the spirit of the times, the situation of the contending parties, the barbarous provocations of popery, and the infirmities of human nature, be duly and attentively considered.

The question here is, what was the spirit which animated the first and principal reformers, who arose in times of darkness and despair to deliver oppressed kingdoms from the dominion of Rome, and upon what principles a Luther, a Zuingle, a Calvin, a Melancthon, a Bucer, &c. embarked in the arduous cause of the Reformation? This question, indeed, is not at all ne-

cessary to the defence of the Reformation, which rests upon the strong foundations of scripture and reason, and whose excellence is absolutely independent on the virtues of those who took the lead in promoting it. Bad men may be, and often are, embarked in the best causes; as such causes afford the most specious mask to cover mercenary views, or to disguise ambitious purposes. But, until the more than jesuitical and disingenuous Philips resumed the trumpet of calumny (*a*), even the voice of popery had ceased to attack the moral characters of the leading reformers.

These eminent men were, indeed, attacked from another quarter, and by a much more respectable writer. The truly ingenious Mr. Hume, so justly celebrated as one of the first favourites of the historical Muse, has, in his History of England, and more especially in the History of the houses of Tudor and Stuart, represented the character and temper of the first reformers in a point of view, which undoubtedly shows, that he had not considered them with that close and impartial attention, that ought always to precede personal reflections. He has laid it down as a principle, that superstition and enthusiasm are two species of religion, that stand in diametrical opposition to each other; and seems to establish it as a fact, that the former is the genius of popery, and the latter, the characteristic of the Reformation. Both the principle and its application must appear extremely singular; and three sorts of persons must be more especially surprised at it.

First, Persons of a philosophical turn, who are accustomed to study human nature, and to

(*a*) See the various answers that were made to this biographer, by the ingenious Mr. Pye, the learned Dr. Neve, and other commendable writers, who have appeared in this controversy.

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I. describe with precision both its regular and eccentric movements, must be surprised to see superstition and fanaticism (*b*) represented as opposite and jarring qualities. They have been seen often together, holding with each other a most friendly correspondence; and, indeed, if we consider their nature and their essential characters, their union will appear not only possible, but in some cases natural, if not necessary. Superstition, which consists in false and abject notions of the Deity, in the gloomy and groundless fears of invisible beings, and in the absurd rites, that these notions and these fears naturally produce, is certainly at the root of various branches of fanaticism. For what is fanaticism, but the visions, illuminations, impulses, and dreams of an over-heated fancy, converted into rules of faith, hope, worship, and practice? This fanaticism, as it springs up in a melancholy or a cheerful complexion, assumes a variety of aspects, and its morose and gloomy forms are certainly most congenial with superstition in its proper sense. It was probably this consideration that led the author of the article *Fanaticism*, in the famous *Dictionnaire Encyclopedique*, published at Paris, to define it (*c*) as a blind and passionate zeal, which ariseth from superstitious opinions, and leads its votaries to commit ridiculous, unjust,

(*b*) I use the word *fanaticism* here instead of *enthusiasm*, to prevent all ambiguity; because, as shall be shown presently, Mr. Hume takes *enthusiasm* in its worst sense, when he applies it to the reformers; and in that sense it is not only equivalent to, but is perfectly synonymous with, *fanaticism*. Besides, this latter term is used indiscriminately with *enthusiasm*, by this celebrated historian, in characterizing the Reformation.

(*c*) The words of the original are: *Le fanatisme est un zele aveugle et passionné, qui nait des opinions superstitieuses, et fait commetre des actions ridicules, injustes, et cruelles, non seulement sans honte, mais avec une sorte de joye et de consolation. Le fanatisme donc n'est que la superstition mise en mouvement.*

and cruel actions, not only without shame, but even with certain internal feelings of joy and comfort, from which the author concludes, that fanaticism is really nothing more than superstition set in motion. This definition unites, perhaps too closely, these two kinds of false religion, whose enormities have furnished very ill-grounded pretexts for discrediting and misrepresenting the true. It is, however, a testimony from one of the pretended oracles of modern philosophy, in favour of the compatibility of fanaticism with superstition. These two principles are evidently distinct; because superstition is, generally speaking, the effect of ignorance, or of a judgment perverted by a sour and a splenetic temper; whereas fanaticism is the offspring of an inflamed imagination, and may exist where there is no superstition, i. e. no false or gloomy notions of the divinity. But, though distinct, they are not opposite principles; on the contrary, they lend, on many occasions, mutual strength and assistance to each other.

If persons accustomed to philosophical precision will not relish the maxim of the celebrated writer, which I have been now considering; so neither, in the second place, can those who are versed in ecclesiastical history look upon superstition as a more predominant characteristic of popery than fanaticism; and yet this is a leading idea, which is not only visible in many parts of this author's excellent history, but appears to be the basis of all the reflections he employs, and of all the epithets he uses, in his speculations upon the Romish religion.

And, nevertheless, it is manifest, that the multitudes of fanatics, which arose in the church of Rome before the Reformation, are truly innumerable; and the operations of fanaticism in that church were, at least, as visible and frequent as

APPEND. I. the restless workings of superstition; they went, in short, hand in hand, and united their visions and their terrors in the support of the papacy. It is, more especially, well known, that the greatest part of the monastic establishments (that alternately insulted the benignity of Providence by their austerities, and abused it by their licentious luxury), were originally founded in consequence of pretended illuminations, miraculous dreams, and such like wild delusions of an overheated fancy. Whenever a new doctrine was to be established that could augment the authority of the pope, or fill the coffers of the clergy; whenever a new convent was to be erected, there was always a vision or a miracle ready to facilitate the business; nor must it be imagined that forgery and imposture were the only agents in this matter;—by no means;—imposture there was; and it was frequently employed; but impostors made use of fanatics; and in return, fanatics found impostors, who spread abroad their fame, and turned their visions to profit. Were I to recount, with the utmost simplicity, without the smallest addition of ludicrous embellishment, the ecstasies, visions, seraphic amours, celestial apparitions, that are said to have shed such an odour of sanctity upon the male and female saints of the Romish church; were I to pass in review the famous conformities of St. Francis, the illuminations of St. Ignatius, and the enormous cloud of fanatical witnesses, that have dishonoured humanity, in bearing testimony to popery, this dissertation would become a voluminous history. Let the reader cast an eye upon Dr. Mosheim's account of those ages that more immediately preceded the Reformation, and he will see what a number of sects, purely fanatical, arose in the bosom of the Romish church.

But this is not all—for it must be carefully APPEND.
I. observed, that even those extravagant fanatics, who produced such disorders in Germany about the commencement of the Reformation, were nursed in the bosom of popery, were professed papists before they adopted the cause of Luther, nay, many of them passed directly from popery to fanaticism, without even entering into the outward profession of Lutheranism. It is also to be observed, that besides the fanatics who exposed themselves to the contempt of the wise, upon the public theatre of popery, Seckendorf speaks of a sect that merits this denomination, which had spread in the Netherlands, before Luther raised his voice against popery, and whose members were engaged, by the terror of penal laws, to dissemble their sentiments; nay, even affected a devout compliance with the external rites of the established worship, until religious liberty, introduced by the Reformation, encouraged them to pull off the mask, and propagate their opinions, several of which were licentious and profane.

But in the third place, the friends of the Reformation must naturally be both surprised and displeased to find enthusiasm, or fanaticism, laid down by Mr. Hume as the character and spirit of its founders and abettors, without any exception or distinction, made in favour of any one of the Reformers. That fanaticism was visible in the conduct and spirit of many who embraced the Reformation is a fact, which I do not pretend to deny; and it may be worthy of the reader's curiosity to consider, for a moment, how this came to pass. That religious liberty, which the Reformation introduced and granted (in consequence of its essential principles) indiscriminately to all, to learned and unlearned, rendered this eruption of enthusiasm inevitable. It is one of

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I. the imperfections annexed to all human things, that our best blessings have their inconveniences, or, at least, are susceptible of abuse. As liberty is a natural right, but not a discerning principle, it could not open the door to truth without letting error and delusion come in along with it. If reason came forth with dignity, when delivered from the despotism of authority and the blind servitude of implicit faith; imagination also set free, and less able to bear the prosperous change, came forth likewise, but with a different aspect, and exposed to view the reveries it had been long obliged to conceal.

Thus many fanatical phantoms were exhibited, which neither arose from the spirit of the Reformation, nor from the principles of the reformers, but which had been engendered in the bosom of popery, and which the fostering rays of liberty had disclosed; similar, in this, to the enlivening beams of the sun, which fructifies, indiscriminately, the salutary plant in the well-cultivated ground, and the noxious weed in a rank and neglected soil. And as the Reformation had no such miraculous influence (not to speak of the imperfection that attended its infancy; and that has not yet entirely been removed from its more advanced stages) as to cure human nature of its infirmities and follies, to convert irregular passions into regular principles, or to turn men into angels before the time, it has still left the field open both for fanaticism and superstition to sow their tares among the good seed; and this will probably be the case until the end of the world. It is here that we must seek for the true cause of all that condemnable enthusiasm that has dishonoured the Christian name, and often troubled the order of civil society, at different periods of time since the Reformation; and for which the Reformation is no more responsible than a free

government is for the weakness or corruption of those who abuse its lenity and indulgence. The Reformation established the sacred and unalienable right of private judgment; but it could not hinder the private judgment of many from being wild and extravagant.

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I.

The Reformation, then, which the multiplied enormities of popery rendered so necessary, must be always distinguished from the abuses that might be, and were often, made of the liberty it introduced. If you ask, indeed, what was the temper and spirit of the first heralds of this happy Reformation, Mr. Hume will tell you, that they were universally inflamed with the highest enthusiasm. This assertion, if taken singly, and not compared with other passages relating to the reformers, might be understood in a sense consistent with truth, nay, even honourable to the character of these eminent men. For, if by enthusiasm we understand that spirit of ardour, intrepidity, and generous zeal, which leads men to brave the most formidable obstacles and dangers in defence of a cause whose excellence and importance have made a deep impression upon their minds; the first reformers will be allowed, by their warmest friends, to have been enthusiasts. This species of enthusiasm is a noble affection, when fitly placed and wisely exerted. It is this generous sensibility, this ardent feeling of the great and the excellent, that forms heroes and patriots; and without it nothing difficult and arduous, that is attended with danger or prejudice to our temporal interests, can either be attempted with vigour, or executed with success. Nay, had this ingenious writer observed, that the ardour of the first reformers was more or less violent, that it was more or less blended with the warmth and vivacity of human passions, candour would be obliged to avow the charge.

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I.

But it is not in any of these points of view that our eminent historian considers the spirit, temper, and enthusiasm of the first reformers. The enthusiasm he attributes to them is fanaticism in its worst sense. He speaks, indeed, of the inflexible intrepidity with which they braved dangers, torments, and even death itself; but he calls them "the fanatical and enraged reformers;" he indicates, through the whole course of his history, fanaticism as the characteristic of the protestant religion and its glorious founders; the terms "protestant fanaticism,—fanatical churches," are interspersed in various parts of this work; and we never meet with the least appearance of a distinction between the rational and enthusiastic, the wise and indiscreet friends of the Reformation. In short, we find a phraseology constantly employed upon this subject, which discovers an intention to confound protestantism with enthusiasm, and to make reformers and fanatics synonymous terms. We are told, that while absurd rites and burthensome superstitions reigned in the Romish church, the reformers were thrown, by a spirit of opposition, into an enthusiastic strain of devotion; and in another place, that these latter placed all merit in a mysterious species of faith in inward vision, rapture and ecstasy. It would be endless to quote the passages in which this representation of things is repeated in a great variety of phrase, and artfully insinuated into the mind of the reader by dexterous strokes of a seducing pencil; which, though scattered here and there, yet gradually unite their influence on the imagination of an uninstructed and unwary reader, and form imperceptibly an unfavourable impression of that great event, to which we owe at this day our civil and religious liberty, and our deliverance from a yoke of superstitious and barbarous despotism. Protestants in all ages and places are stigmatised by Mr. Hume with very dishonour-

able titles; and it struck me particularly to see even the generous opposers of the Spanish Inquisition in Holland, whose proceedings were so moderate, and whose complaints were so humble, until the barbarous yoke of superstition and tyranny became intolerable; it struck me, I say, to see these generous patriots branded with the general character of bigots. This is certainly a severe appellation; and were it applied with much more equity than it is, I think it would still come with an ill grace from a lover of freedom, from a man who lives and writes with security, under the auspicious shade of that very liberty which the Reformation introduced, and for which the Belgic heroes (or bigots, if we must call them so) shed their blood. I observe with pain that the phraseology employed perpetually by Mr. Hume, on similar occasions, seems to discover a keen dislike of every opposition made to power in favour of the Reformation. Nay, upon the too general principle, which this eminent writer has diffused through his history, we shall be obliged to brand with the opprobrious mark of fanaticism those generous friends of civil and religious liberty, who, in the Revolution in 1688, opposed the measures of a popish prince and an arbitrary government; and to rank the Burnets, Tillotsons, Stillingfleets, and other immortal ornaments of the protestant name, among the enthusiastic tribe; it is a question, whether even a Boyle, a Newton, or a Locke, will escape a censure which is lavished without mercy and without distinction.—But my present business is with the first reformers, and to them I return.

Those who more especially merit that title were, Luther, Zuingle, Calvin, Melancthon, Bucer, Martyr, Bullinger, Beza, Oecolampadius, and others. Now these were all men of learning, who came forth into the field of controversy

APPEND. I. (in which the fate of future ages, with respect to liberty, was to be decided) with a kind of arms that did not at all give them the aspect of persons agitated by the impulse, or seduced by the delusions, of fanaticism. They pretended not to be called to the work they undertook by visions, or internal illuminations and impulses; they never attempted to work miracles, nor pleaded a divine commission; they taught no new religion, nor laid claim to any extraordinary vocation; they respected government, practised and taught submission to civil rulers, and desired only the liberty of that conscience which God has made free, and which ceases to be conscience if it be not free.— They maintained, that the faith of Christians was to be determined by the word of God alone; they had recourse to reason and argument, to the rules of sound criticism, and to the authority and light of history. They translated the scriptures into the popular languages of different countries, and appealed to them as the only test of religious truth. They exhorted Christians to judge for themselves, to search the scriptures, to break asunder the bonds of ignorant prejudice and lawless authority, and to assert that liberty of conscience to which they had an unalienable right, as reasonable beings. Mr. Hume himself acknowledges that they offered to submit all religious doctrines to private judgment, and exhorted every one to examine the principles formerly imposed upon him. In short, it was their great and avowed purpose to oppose the gross corruptions and the spiritual tyranny of Rome (*d*), of which

(*d*) See the sensible and judicious Letters on Mr. Hume's History of Great Britain (such is the title), that were published at Edinburgh, in the year 1756; and in which some points, which I have barely mentioned here, are enlarged upon, and illustrated in an ample and satisfactory manner.

Mr. Hume himself complains with a just indignation, and which he censures in as keen and vehement terms as those which were used by Luther and Calvin in their warmest moments.

I have already insinuated, and I acknowledge it here again, that the zeal of the reformers was sometimes intemperate; but I cannot think this circumstance sufficient to justify the aspersion of fanaticism, which is cast both on the spirit of the Reformation and the principal agents concerned in it. A man may be over-zealous in the advancement of, what he supposes to be, the true religion, without being entitled to the denomination of a fanatic; unless we depart from the usual sense of this word, which is often enough employed to have acquired, before this time, a determinate signification. The intemperate zeal of the reformers was the result of that ardour which takes place in all divisions and parties, that are founded upon objects of real or supposed importance; and it may be affirmed, that, in such circumstances, the most generous minds, filled with a persuasion of the goodness of their end, and of the uprightness of their intentions, are the most liable to transgress the exact bounds of moderation, and to adopt measures, which, in the calm hour of deliberate reflection, they themselves would not approve. In all great divisions, the warmth of natural temper, the provocations of unjust and violent opposition, a spirit of sympathy, which connects, in some cases, the most dissimilar characters, renders the mild violent, and the phlegmatic warm; nay, frequently the pride of conquest, which mingles itself imperceptibly with the best principles and the most generous views, all these produce, or nourish, an intemperate zeal; and this zeal is, in some cases, almost inevitable. On the other hand, it may be suspected

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 I. may have given too high colours to their descriptions of this intemperate zeal. There is a passage of Sir Robert Cotton that has much meaning: "Most men, (says he) grew to be frozen in zeal, and benumbed, so that whosoever pretended a little spark of earnestness, he seemed no less than red fire hot, in comparison of the other."

Nothing can be more foreign from my temper and sentiments than to plead the cause of an excessive zeal. More especially every kind of zeal that approaches to a spirit of intolerance and persecution ought to be regarded with aversion and horror by all who have at heart the interests of genuine Christianity, and the happiness of civil society. There may be, nevertheless, cases in which a zeal (not that breathes a spirit of persecution, but) that mounts to a certain degree of intemperance, may be not only inevitable, but useful; nay, not only useful, but necessary. This assertion I advance almost against my will, because it is susceptible of great and dangerous abuse; the assertion, however, is true, though the cases must be singularly important and desperate to which such zeal may be applied. It has been observed, that the Reformation was one of these cases; and, all things attentively considered, the observation appears to be entirely just; and the violence of expression and vehement measures employed by some of the reformers might have been (I do not say that they really were) as much the effect of provident reflection, as of natural fervour and resentment. To a calculating head, which considered closely, in these times of corruption and darkness, the strength of the court of Rome, the luxury and despotism of the pontiffs, the ignorance and licentiousness of the clergy, the superstition and

stupidity of the people ; in a word, the deep root APPEND.
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which the papacy had gained through all these circumstances combined, what was the first thought that must naturally have occurred ? No doubt, the improbability, that cool philosophy, dispassionate reason, and affectionate remonstrances, would ever triumph over these multiplied and various supports of popery. And, if a calculating head must have judged in this manner, a generous heart, which considered the blessings that must arise upon mankind with religious liberty and a Reformation of the church, would naturally be excited to apply even a violent remedy, if that were necessary, to remove such a desperate and horrible disease. It would really seem that Luther acted on such a view of things. He began mildly, and did not employ the fire of his zeal before he saw that it was essential to the success of his cause. Whoever looks into *Dr. Mosheim's History*, or any other impartial account of the sixteenth century, will find, that Luther's opposition to the infamous traffic of indulgences was carried on, at first, in the most submissive strain, by humble remonstrances, addressed to the pope and the most eminent prelates of the church. These remonstrances were answered, not only by the despotic voice of authority, but also by opprobrious invectives, perfidious plots against his person, and the terror of penal laws. Even under these he maintained his tranquillity ; and his conduct at the famous diet of Worms, though resolute and steady, was nevertheless both respectful and modest. But when all gentle measures proved ineffectual, then, indeed, he acted with redoubled vigour, and added a new degree of warmth and impetuosity to his zeal ; and (I repeat it) reflection might have dictated those animated proceedings, which were owing,

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I. perhaps, merely to his resentment, and the natural warmth of his temper inflamed by opposition. Certain it is, at least, that neither the elegant satires of Erasmus (had he even been a friend to the cause of liberty), nor the timid remonstrances of the gentle Melancthon (who was really such), would ever have been sufficient to bring about a reformation of the church. The former made many laugh, the latter made some reason; but neither of the two could make them act, or set them in motion. In such a crisis, bold speech and ardent resolution were necessary to produce that happy change in the face of religion which has crowned with inestimable blessings one part of Europe, and has been productive of many advantages even to the other, which censures it.

As to Calvin, every one, who has any acquaintance with history, knows how he set out in promoting the Reformation. It was by a work composed with a classic elegance of style; and which, though tinged with the scholastic theology of the times, breathes an uncommon spirit of good sense and moderation. This work was the *Institutes of the Christian Religion*, in which the learned writer shows, that the doctrine of the reformers was founded in scripture and reason. Nay, one of the designs of this book was to show, that the reformers ought not to be confounded with certain fanatics, who, about the time of the Reformation, sprung from the bosom of the church of Rome, and excited tumults and commotions in several places. The French monarch (Francis I.) to cover with a specious pretext his barbarous persecution of the friends of the Reformation, and to prevent the resentment of the protestants in Germany, with whom it was his interest to be on good terms, alleged, that his severity fell only upon a sect of enthusiasts, who, under the

title of Anabaptists, substituted their visions in the place of the doctrines and declarations of the Holy Scriptures. To vindicate the reformers from this reproach, Calvin wrote the book now under consideration; and, though the theology that reigns in it be chargeable with some defects, yet it is as remote from the spirit and complexion of fanaticism as any thing can be. Nor, indeed, is this spirit visible in any of the writings of Calvin that I have perused. His Commentary upon the Old and New Testament is a production that will always be esteemed, on account of its elegant simplicity, and the evident marks it bears of an unprejudiced and impartial inquiry into the plain sense of the sacred writings, and of sagacity and penetration in the investigation of it.

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If we were to pass in review the writings of the other eminent reformers, whose names have been already mentioned, we should find abundant matter to justify them in the same respect. They were men of letters, nay, several of them men of taste, for the age in which they lived; they cultivated the study of languages, history, and criticism, and applied themselves with indefatigable industry to these studies, which, of all others, are the least adapted to excite or nourish a spirit of fanaticism. They had, indeed, their errors and prejudices; nor, perhaps, were they few in number; but who is free from the same charge? We have ours, too, though they may turn on a different set of objects. Their theology savoured somewhat of the pedantry and jargon of the schools: how could it be otherwise, considering the dismal state of philosophy at that period? The advantages we enjoy above them, give them, at least, a title to our candour and indulgence; perhaps to our gratitude, as the instruments who prepared the way through

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 I. us. To conclude, let us regret their infirmities;
 let us reject their errors; let us even condemn
 any instances of ill-judged severity and violence
 they may have been chargeable with; but let us
 never forget, that, through perils and obstacles
 almost unsurmountable, they opened the path to
 that religious liberty, which we cannot too highly
 esteem, nor be too careful to improve to rational
 and worthy purposes.

APPENDIX II.

Some Observations relative to the Present State of the Reformed Religion, and the Influence of Improvements in Philosophy and Science on its Propagation and Advancement.

Occasioned by some passages in the preface to a book, entitled,
The Confessional.

IN one of the notes (a) which I added to those of Dr. Mosheim, in my translation of his Ecclesiastical History, I observed, that "the reformed churches were never at such a distance from the spirit and doctrine of the church of Rome as they are at this day;—that the improvements in science, that characterise the last and the present age, seem to render a relapse into Romish superstition morally impossible in those who have been once delivered from its baleful influence: and that, if the dawn of science and philosophy towards the end of the sixteenth, and the commencement of the seventeenth centuries, was favourable to the cause of the Reformation, their progress, which has a kind of influence even upon the multitude, must confirm us in the principles that occasioned our separation from the church of Rome."

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(a) See volume ii. p. 573. of the quarto edition. This note was occasioned by my mistaking, in a moment of inadvertency, the true sense of the passage to which it relates. This mistake I have corrected in the octavo edition, and in the supplement to the quarto edition.

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This reasoning did not appear conclusive to the ingenious author of the Confessional, who has accordingly made some critical reflections upon it in the preface to that work. However, upon an impartial view of these reflections, I find that this author's excessive apprehensions of the progress of popery have had an undue influence on his method of reasoning on this subject. He supposes (preface, p. 59 and 60), that the improvements in science and philosophy, in some popish countries, have been as considerable as in any reformed country; and afterwards asks, what intelligence we have from these popish countries of a proportionable progress of religious reformation? Have we no reason to suspect (adds he), that if an accurate account were to be taken, the balance in point of conversions, in the most improved of these countries, would be greatly against the reformed religion?

I cannot see how these observations, or rather conjectures, even were they founded in truth and fact, tend to prove my reasoning inconclusive. I observed that the progress of science was adapted to confirm us protestants in the belief and profession of the reformed religion; and I had here in view, as every one may see, those countries in which the protestant religion is established; and this author answers me by observing, that the progress of the Reformation in some popish countries is not proportionable to the progress of science and philosophy in these countries. This, surely, is no answer at all; since there are in popish countries accidental circumstances that counteract, in favour of popery, the influence of those improvements in science, which are in direct opposition to its propagation and advancement; circumstances that I shall consider presently, and which do not exist in protestant states. This subject is interesting; and I therefore pre-

sume that some farther thoughts upon it will not be disagreeable to the candid reader.

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The sagacious author of the Confessional cannot, I think, seriously call in question the natural tendency of improvements in learning and science, to strengthen and confirm the cause of the Reformation. For as the foundations of popery are a blind submission to an usurped authority over the understandings and consciences of men, and an implicit credulity that adopts, without examination, the miracles and visions that derive their existence from the crazy brains of fanatics, or the lucrative artifice of impostors, so it is unquestionably evident, that the progress of sound philosophy, and the spirit of free inquiry it produces, strike directly at these foundations. I say the progress of sound philosophy, that the most inattentive reader may not be tempted to imagine, (as the author of the Confessional has been informed, preface, p. 60.), that improvements in philosophy have made many sceptics in all churches, reformed and unreformed. For I am persuaded, that as true Christianity can never lead to superstition, so true philosophy will never be a guide to infidelity and scepticism. We must not be deceived with the name of philosophers, which some poets and wits have assumed in our days, particularly upon the continent, and which many lavish upon certain subtle refiners in dialectics, who bear a much greater resemblance of over-weening sophists than of real sages. We must not be so far lost to all power of distinguishing, as to confound, in one common mass, the philosophy of a Bacon, a Newton, a Boyle, and a Niewentyt, with the incoherent views and rhetorical rants of a Bolingbroke, or the flimsy sophistry of a Voltaire. And though candour must acknowledge that some men of true learning have been so unhappy as to fall into infidelity, and charity must weep to see a Hume and a

APPEND. D'Alembert joining a set of men that are unworthy of their society, and covering a dark and uncomfortable system with the lustre of their superior talents, yet equity itself may safely affirm, that neither their science nor their genius are the causes of their scepticism.

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But if the progress of science and free inquiry have a natural tendency to destroy the foundations of popery, how comes it to pass that, in popish countries, the progress of the Reformation bears no proportion to the progress of science? and how can we account for the ground which popery (if the apprehensions of the author of the Confessional are well founded) gains even in England?

Before I answer the first of these questions, it may be proper to consider the matter of fact, and to examine, for a moment, the state of science and philosophy in popish countries; this examination, if I am not mistaken, will confirm the theory I have laid down with respect to the influence of philosophical improvement upon true religion. Let us then turn our view first to one of the most considerable countries in Europe, I mean Germany; and here we shall be struck with this undoubted fact, that it is in the protestant part of this vast region only that the improvements of science and philosophy appear, while the barbarism of the fifteenth century reigns, as yet, in those districts of the empire that profess the Romish religion. The celebrated M. D'Alembert, in his treatise, entitled, *De l'Abus de la Critique en matiere de Religion*, makes the following remarkable observation on this head: "We must acknowledge, though with sorrow, the present superiority of the protestant universities in Germany over those of the Romish persuasion. This superiority is so striking, that foreigners who travel through the empire, and pass from a Romish academy to a protestant university,

even in the same neighbourhood, are induced to think that they have rode in an hour four hundred leagues, or lived in that short space of time four hundred years; that they have passed from Salamanca to Cambridge, or from the times of Scotus to those of Newton." "Will it be believed (says the same author), in succeeding ages, that, in the year 1750, a book was published in one of the principal cities of Europe (Vienne) with the following title: *Systema Aristotelicum de Formis Substantialibus et Accidentibus Absolutis; i. e. The Aristotelian System concerning Substantial Forms and Absolute Accidents?* Will it not rather be supposed, that this date is an error of the press, and that 1550 is the true reading?" See D'Alembert's *Melanges de Litterature, d'Histoire et de Philosophie*, vol. iv. p. 376.—This fact seems evidently to show the connexion that there is between improvements in science, and the free spirit of the reformed religion. The state of letters and philosophy in Italy and Spain, where canon-law, monkish literature, and scholastic metaphysics, have reigned during such a long course of ages, exhibits the same gloomy spectacle. Some rays of philosophical light are now breaking through the cloud in Italy: Boscovich, and some geniuses of the same stamp, have dared to hold up the lamp of science, without feeling the rigour of the Inquisition, or meeting with the fate of Galilei. If this dawning revolution be brought to any degree of perfection, it may, in due time, produce effects that at present we have little hopes of.

France, indeed, seems to be the country which the author of the Confessional has principally in view, when he speaks of a considerable progress in philosophy in popish states that has not been attended with a proportionable influence on the reformation of religion. He even imagines that

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if an account were to be taken, the balance, in point of conversions, in this most improved of the popish countries, would be greatly against the reformed religion. The reader will perceive, that I might grant this, without giving up any thing that I maintained in the note which this judicious author censures. I shall, however, examine this notion, that we may see whether it is to be adopted without restriction; and perhaps it may appear, that the improvements in philosophy have had more influence on the spirit of religion in France than this author is willing to allow.

And here I observe, in the first place, that it is no easy matter, either for him or for me to calculate the number of conversions that are made, on both sides, by priests armed with the secular power, and protestant ministers, discouraged by the frowns of government, and the terrors of persecution. If we judge of this matter by the external face of things, the calculation may, indeed, be favourable to his hypothesis, since the apostate protestant comes forth to view, and is publicly enrolled in the registers of the church, while the converted papist is obliged to conceal his profession, and to approach the truth like Nicodemus, secretly, and by night. This evident diversity of circumstances, in the respective proselytes, shows that we are not to form our judgment by external appearances, and renders it but equitable to presume, that the progress of knowledge may have produced many examples of the progress of reformation, which do not strike the eye of the public. It is not, in effect, to be presumed, that if either a toleration, or even an indulgent connivance, were granted to French protestants, many would appear friends of the Reformation, who, at present, have not sufficient strength of mind to become martyrs, or confessors, in its cause. History informs us of the rapid progress the Reformation

made in France in former times, when a legal APPEND.
toleration was granted to its friends. When this II.
toleration was withdrawn, an immense number of protestants abandoned their country, their relations, and their fortunes, for the sake of their religion. But when that abominable system of tyranny was set up, which would neither permit the protestants to profess their religion at home, nor to seek for the enjoyment of religious liberty abroad; and when they were thus reduced to the sad alternative of dissimulation or martyrdom, the courage of many failed, though their persuasion remained the same. In the south of France many continued, and still continue, their profession, even in the face of those booted apostles, who are sent, from time to time, to dragoon them into popery. In other places (particularly in the metropolis, where the empire of the mode, the allurements of court-favour, the dread of persecution, unite their influence in favour of popery), the public profession of protestantism lies under heavy discouragements, and would require a zeal that rises to heroism,—a thing too rare in modern times! In a word, a religion, like popery, which forms the main spring in the political machine, which is doubly armed with allurements and terrors, must damp the fortitude of the feeble friend to truth, and attract the external respect even of libertines, freethinkers, and sceptics.

But, in the second place, if it should be alleged, that men eminent for learning and genius have adhered seriously to the profession of popery, the fact cannot be denied. But what does it prove? It proves only that, in such persons, there are circumstances that counteract the natural influence of learning and science. It cannot be expected that the influence of learning and philosophy will always obtain a complete victory over the attachment to a superstitious church, that is riveted by

APPEND. II. the early prejudices of education, by impressions formed by the examples of respectable persons who have professed and defended the doctrine of that church, by a habit of veneration for authority, and by numberless associations of ideas, whose combined influence gives a wonderful bias to the mind, and renders the impartial pursuit of truth extremely difficult. Thus knowledge is acquired with an express design to strengthen previous impressions and prejudices. Thus many make considerable improvements in science, who have never once ventured to review their religious principles, or to examine the authority on which they have been taken up.

Others observe egregious abuses in the Romish church, and are satisfied with rejecting them in secret, without thinking them sufficient to justify a separation. This class is extremely numerous; and it cannot be said that the improvements in science have had no effect upon their religious sentiments. They are neither thorough papists nor entire protestants; but they are manifestly verging towards the Reformation.

Nearly allied to this class is another set of men, whose case is singular and worthy of attention. Even in the bosom of the Romish church, they have tolerably just notions of the sublime simplicity and genuine beauty of the Christian religion; but, either from false reasonings upon human nature, or an observation of the powerful impressions that authority makes upon the credulity, and a pompous ritual upon the senses of the multitude, imagine that Christianity, in its native form, is too pure and elevated for vulgar souls, and, therefore, countenance and maintain the absurdities of popery, from a notion of their utility. Those who conversed intimately with the sublime Fenelon, archbishop of Cambray, have declared, that such was the nature of his

sentiments with respect to the public religion of his country.

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To all this I may add, that a notion of the necessity of a visible universal church, and of a visible centre or bond of union, has led many to adhere to the papacy (considered in this light), who look upon some of the principal and fundamental doctrines of the Romish church to be erroneous and extravagant. Such is the case of the learned and worthy Dr. Courrayer, whose upright fortitude in declaring his sentiments obliged him to seek an asylum in England; and who, notwithstanding his persuasion of the absurdities which abound in the church of Rome, has never totally separated himself from its communion: and such is known to be the case with many men of learning and piety in that church.

Thus it happens, that particular and accidental circumstances counteract, in favour of popery, the natural effects of improvements in learning and philosophy, which have their full and proper influence in protestant countries, where any thing that resembles these circumstances is directly in favour of the reformed religion.

But I beg that it may be attentively observed, in the third place, that notwithstanding all these particular and accidental obstacles to the progress of the Reformation among men of knowledge and letters, the spirit of the Reformation has, in fact, gained more ground than the ingenious author of the Confessional seems to imagine. I think it must be allowed, that every branch of superstition that is retrenched from popery, and every portion of authority that is taken from its pontiff, is a real gain to the cause of the Reformation; and though it does not render that cause absolutely triumphant, yet prepares the way for its progress and advancement. Now (in this point of view), I am persuaded it will appear that, for

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twenty or thirty years past, the Reformation, or at least its spirit, has rather gained than lost ground in Roman catholic states. In several countries, and more particularly in France, many of the gross abuses of popery have been corrected. We have seen the saintly legend, in many places, deprived of its fairest honours. We have seen a mortal blow given in France to the absolute power of the pope. What is still more surprising, we have seen, even in Spain and Portugal, strong lines of a spirit of opposition to the pretended infallible ruler of the church. We have seen the very order, that has been always considered as the chief support of the papacy, the order of the Jesuits, the fundamental characteristic of whose institute is an inviolable obligation to extend, beyond all limits, the despotic authority of the Roman pontiffs: we have seen, I say, that order suppressed, banished, covered with deserved infamy, in three powerful kingdoms (*b*); and we see, at this moment, their credit declining in other Roman catholic states. We see, in several popish countries, and more especially in France, the Holy Scriptures more generally in the hands of the people than in former times. We have seen the senate of Venice, not many months ago, suppressing, by an express edict (*c*), the officers of the Inquisition in all the small towns, reducing their power to a shadow in the larger cities, extending the liberty of the press; and all this in a steady opposition to the repeated remonstrances of the court of Rome. These, and many other facts that might be collected here, facts of a recent date, show that the essential spirit of popery, which is a spirit of unlimited despotism in the pretended head of the church, and a spirit of blind

(*b*) France, Spain, and Portugal.

(*c*) This edict was issued out in the month of February, 1767.

submission and superstition in its members, is rather losing than gaining ground, even in those countries that still profess the religion of Rome.

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If this be the case, it would seem, indeed, very strange, that popery, which is losing ground at home, should be gaining it abroad, and acquiring new strength, as some imagine, even in protestant countries. This, at first sight, must appear a paradox of the most enormous size; and it is to be hoped that it will continue to appear such, upon the closest examination.—While the spirit and vigour of popery are actually declining on the continent, I would fondly hope that the apprehensions of some worthy persons, with respect to its progress in England, are without foundation. To account for the growth of popery in an age of light would be incumbent upon me, if the fact were true. Until this fact be proved, I may be excused from undertaking such a task. The famous story of the golden tooth, that employed the laborious researches of physicians, chemists, and philosophers, stands upon record, as a warning to those who are over-hasty to account for a thing which has no existence. My distance from England, during many years past, renders me, indeed, less capable of judging concerning the state of popery than those who are upon the spot. I shall therefore confine myself to a few reflections upon this interesting subject.

When it is said that popery gains ground in England, one of the two following things must be meant by this expression: either that the spirit of the established and other reformed churches is leaning that way; or that a number of individuals are made proselytes, by the seduction of popish emissaries, to the Romish communion. With respect to the established church, I think that a candid and accurate observer must vindicate it

APPEND. from the charge of a spirit of approximation to
II. Rome. We do not live in the days of a Laud; nor do his successors seem to have imbibed his spirit. I do not hear that the claims of church-power are carried high in the present times, or that a spirit of intolerance characterizes the episcopal hierarchy. And though it were to be wished that the case of subscription were to be made easier to good and learned men, whose scruples deserve indulgence, and were better accommodated to what is known to be the reigning theology among the episcopal clergy, yet it is straining matters too far, to allege the demand of subscription as a proof that the established church is verging towards popery. As to the protestant dissenting churches in England and Ireland, they stand so avowedly clear of all imputations of this nature, that it is utterly unnecessary to vindicate them on this head. If any thing of this kind is to be apprehended from any quarter within the pale of the Reformation, it is from the quarter of fanaticism, which, by discrediting free inquiry, crying down human learning, and encouraging those pretended illuminations and impulses which give imagination an undue ascendant in religion, lays weak minds open to the seductions of a church, which has always made its conquests by wild visions and false miracles, addressed to the passions and fancies of men. Cry down reason, preach up implicit faith, extinguish the lamp of free inquiry, make inward experience the test of truth; and then the main barriers against popery will be removed. Persons who follow this method possibly may continue protestants; but there is no security against their becoming papists if the occasion is presented. Were they placed in a scene where artful priests and enthusiastic monks could play their engines of conversion, their protestant faith would be very likely to fail.

If by the supposed growth of popery be meant the success of the Romish emissaries in making proselytes to their communion, here again the question turns upon a matter of fact, upon which I cannot venture to pronounce. There is no doubt but the Romish hierarchy carries on its operations under the shade of an indulgent connivance; and it is to be feared that its members are wiser, *i. e.* more artful and zealous, in their generation, than the children of light. The establishment of the protestant religion inspires, it is to be feared, an indolent security into the hearts of its friends. Ease and negligence are the fruits of prosperity; and this maxim extends even to religion. It is not unusual to see a victorious general sleep upon his laurels, and thus give advantage to an enemy whom adversity renders vigilant. All good and true protestants will heartily wish that this were otherwise. They will be sincerely afflicted at any decline that may happen in the zeal and vigilance that ought ever to be employed against popery and popish emissaries; since they can never cease to consider popery as a system of wretched superstition and political despotism, and must particularly look upon popery in the British isles as pregnant with the principles of disaffection and rebellion, and as at invariable enmity with our religious liberty and our happy civil constitution. But still there is reason to hope that popery makes very little progress, notwithstanding the apprehensions that have been entertained on this subject. The insidious publications of a Taafe and a Philips, who abuse the terms of charity, philanthropy, and humanity, in their flimsy apologies for a church whose tender mercies are known to be cruel, have alarmed many well-meaning persons. But it is much more wise, as well as noble, to be vigilant and steady against the enemy than to take the alarm at the

APPEND. II. smallest of his motions, and to fall into a panic, as if we were conscious of our weakness. Be that as it will, I return to my first principle; and am still persuaded, that the protestant church, and its prevailing spirit, are, at this present time, as averse to popery, as they were at any period since the Reformation, and that the thriving state of learning and philosophy is adapted to confirm them in this well founded aversion. Should it even be granted that proselytes to popery have been made among the ignorant and unwary, by the emissaries of Rome, this would by no means invalidate what I here maintain; though it may justly be considered as a powerful incentive to the zeal and vigilance of rulers temporal and spiritual, of the pastors and people of the reformed churches, against the encroachments of Rome.

The author of the Confessional complains, and perhaps justly, of the bold and public appearance which popery has of late made in England. "The papists (says he), strengthened and animated by an influx of Jesuits, expelled even from popish countries for crimes and practices of the worst complexion, open public mass-houses, and affront the laws of this protestant kingdom in other respects, not without insulting some of those who endeavour to check their insolence.—And we are told, with the utmost coolness and composure, that—popish bishops go about here, and exercise every part of their function, without offence, and without observation." This is, indeed, a circumstance that the friends of Reformation and religious liberty cannot behold without offence; I say, the friends of religious liberty; because the maintenance of all liberty, both civil and religious, depends on circumscribing popery within proper bounds; since popery is not a system of innocent speculative opinions, but a yoke of despotism, an enormous mixture of princely and

priestly tyranny, designed to enslave the consciences of mankind, and to destroy their most sacred and invaluable rights. But at the same time I don't think we can, from this public appearance of popery, rationally conclude that it gains ground, much less (as the author of the Confessional suggests), that the two hierarchies (*i. e.* the episcopal and the popish) are growing daily more and more into a resemblance of each other. The natural reason of this bold appearance of popery is the spirit of toleration, that has been carried to a great height, and has rendered the execution of the laws against papists, in the time past, less rigorous and severe.

How it may be proper to act with regard to the growing insolence of popery is a matter that must be left to the wisdom and clemency of government. Rigour against any thing that bears the name of a religion gives pain to a candid and generous mind; and it is certainly more eligible to extend too far, than to circumscribe too narrowly, the bounds of forbearance, and indulgent charity.

If the dangerous tendency of popery, considered as a pernicious system of policy, should be pleaded as a sufficient reason to except it from the indulgence due to merely speculative systems of theology;—if the voice of history should be appealed to, as declaring the assassinations, rebellions, conspiracies, the horrid scenes of carnage and desolation, that popery has produced;—if standing principles and maxims of the Roman church should be quoted, which authorise these enormities;—if it should be alleged, finally, that popery is much more malignant and dangerous in Great Britain than in any other protestant country;—I acknowledge that all these pleas against popery are well founded; and plead for modifications to the connivance which the cle-

APPEND.
II

mency of government may think proper to grant to that unfriendly system of religion. All I wish is, that mercy and humanity may ever accompany the execution of justice; and that nothing like merely religious persecution may stain the British annals. And all I maintain with respect to the chief point under consideration is, that the public appearance of popery, which is justly complained of, is no certain proof of its growth, but rather shows its indiscretion than its strength, and the declining vigour of our zeal than the growing influence of its maxims.

APPENDIX III.

A circumstantial and exact Account of the Correspondence that was carried on in the Years 1717 and 1718, between Dr. William Wake, Archbishop of Canterbury, and certain Doctors of the Sorbonne at Paris, relative to a Project of Union between the English and Gallican Churches.

——— Magis amica veritas.

WHEN the famous Bossuet, bishop of Meaux, APPEND.
III.
laid an insidious snare for unthinking protestants, in his artful Exposition of the Doctrine of the Church of Rome, the pious and learned Dr. Wake unmasked this deceiver; and the writings he published on this occasion gave him a distinguished rank among the victorious champions of the protestant cause. Should any person who had perused these writings be informed, that this “pretended champion of the protestant religion had set on foot a project for union with a popish church, and that with concessions in favour of the grossest superstition and idolatry (d),” he would be apt to stare; at least, he would require the strongest possible evidence for a fact, in all appearance, so contradictory and unaccountable. This accusation has, nevertheless, been brought against the eminent prelate, by the ingenious and intrepid author of the Confessional; and it is founded upon an extraordinary passage in Dr.

(d) See the Confessional, 2d edition, Pref. p. lxxvi.

APPEND. Mosheim's Ecclesiastical History; where we are
 III. told, that Dr. Wake "formed a project of peace
 and union between the English and Gallican churches, founded upon condition that each of the two communities should retain the greatest part of their respective and peculiar doctrines (*e*).” This

(*e*) See the English translation of Mosheim's History, Vol. II. p. 576. Dr. Mosheim had certainly a very imperfect idea of this correspondence; and he seems to have been misled by the account of it which Kiorningius has given in his Dissertation De Consecrationibus Episcoporum Anglorum, published at Helmstadt in 1739; which account, notwithstanding the means of information its author seemed to have by his journey to England, and his conversations with Dr. Courayer, is full of mistakes. Thus Kiorningius tells us, that Dr. Wake submitted to the judgment of the Romish doctors, his correspondents, the conditions of peace between the two churches which he had drawn up;—that he sent a learned man (Dr. Wilkins, his chaplain) to Paris, to forward and complete, if possible, the projected union;—that, in a certain assembly held at Paris, the difficulties of promoting this union without the pope's concurrence were insisted upon by some men of high rank, who seemed inclined to the union, and that these difficulties put an end to the conferences;—that, however, two French divines (whom he supposes to be Du Pin and Girardin) were sent to England to propose new terms. It now happens, unluckily for Mr. Kiorningius's reputation as an historian, that not one syllable of all this is true, as will appear sufficiently to the reader who peruses with attention the account, and the pieces, which I here lay before the public.—But one of the most egregious errors in the account given by Kiorningius is at page 61 of his Dissertation, where he says, that Archbishop Wake was so much elated with the prospect of success in the scheme of an accommodation, that he acquainted the divines of Geneva with it in 1719, and plainly intimated to them, that he thought it an easier thing than reconciling the protestants with each other.—Let us now see where Kiorningius received this information.—Why, truly, it was from a letter of Dr. Wake to Professor Turretin of Geneva, in which there is not one syllable relative to a scheme of union between the English and Gallican churches; and yet Kiorningius quotes a passage in this letter as the only authority he has for this affirmation. The case was thus: Dr. Wake, in the former part of his letter to Turretin, speaks of the sufferings of the Hungarian and Piedmontese

passage, though it is, perhaps, too uncharitably interpreted by the author already mentioned, would furnish, without doubt, just matter of censure, were it founded in truth. I was both surprised and perplexed while I was translating it. I could not procure immediately proper information with respect to the fact, nor could I examine Mosheim's proofs of this strange assertion, because he alleged none. Destitute of materials, either to invalidate or confirm the fact, I made a slight mention, in a short note, of a correspondence which had been carried on between Archbishop Wake and Dr. Du Pin, with the particulars of which I was not acquainted; and, in this my ignorance, I only made a general observation, drawn from Dr. Wake's known zeal for the protestant religion, which was designed, not to confirm that assertion, but rather to insinuate my disbelief of it. It never could come into my head, that the

churches, which he had successfully endeavoured to alleviate, by engaging George I. to intercede in their behalf; and then proceeds to express his desire of healing the differences that disturbed the union of the protestant churches abroad. "*Interim (says he) dum hæc (i. e. the endeavours to relieve the Hungarian and Piedmontese churches) feliciter peraguntur, ignoscite, Fratres Dilectissimi, si majoris quidem laboris atque difficultatis, sed longè maximi nobis commodi inceptum vobis proponam: unionem nimirum,*" &c. Professor Turretin, in his work entitled, *Nubes Testium*, printed only the latter part of Dr. Wake's letter, beginning with the words, "*Interim dum hæc feliciter, uti spero, peraguntur;*" and Kiorningius, not having seen the preceding part of this letter, which relates to the Hungarian and Piedmontese churches, and with which these words are connected, took it into his head that these words were relative to the scheme of union between the English and Gallican churches. Nor did he only take this into his head by way of conjecture, but he affirms, very sturdily and positively, that the words have this signification: "*Hæc verba (says he) tangunt pacis cum Gallis instaurandæ negotium, quod ex temporum rationibus, manifestum est.*" To show him, however, that he is grossly mistaken, I have published, among the annexed pieces (No. XX.) the whole Letter of Archbishop Wake to Turretin.

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interests of the protestant religion would have been safe in Archbishop Wake's hands, had I given the smallest degree of credit to Dr. Mosheim's assertion, or even suspected that that eminent prelate was inclined to form an union between the English and Gallican churches, founded on this condition, that each of the two communities should retain the greatest part of their respective and peculiar doctrines.

If the author of the Confessional had given a little more attention to this, he could not have represented me as confirming the fact alleged by Mosheim, much less as giving it, what he is pleased to call, the sanction of my approbation. I did not confirm the fact; for I only said there was a correspondence on the subject, without speaking a syllable of the unpleasing condition that forms the charge against Dr. Wake. I shall not enter here into a debate about the grammatical import of my expressions; as I have something more interesting to present to the reader, who is curious of information about Archbishop Wake's real conduct in relation to the correspondence already mentioned. I have been favoured with authentic copies of the letters which passed in this correspondence, which are now in the hands of Mr. Beauvoir of Canterbury, the worthy son of the clergyman who was chaplain to Lord Stair in the year 1717, and also with others, from the valuable collection of manuscripts left by Dr. Wake to the library of Christ's Church College in Oxford. It is from these letters that I have drawn the following account, at the end of which copies of them are printed, to serve as proofs of the truth of this relation, which I publish with a disinterested regard to truth. This impartiality may be, in some measure, expected from my situation in life, which has placed me at a distance from the scenes of religious and ecclesiastical contention in England, and cut me off from those personal

connexions, that nourish the prejudices of a party spirit, more than many are aware of; but it would be still more expected from my principles, were they known.

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From this narrative, confirmed by authentic papers, it will appear with the utmost evidence :

1st, That Archbishop Wake was not the first mover in this correspondence, nor the person that formed the project of union between the English and Gallican churches.

2dly, That he never made any concessions, nor offered to give up, for the sake of peace, any one point of the established doctrine and discipline of the church of England, in order to promote this union.

3dly, That any desires of union with the church of Rome, expressed in the archbishop's letters, proceeded from the hopes (well-founded, or illusory, is not my business to examine here) that he at first entertained of a considerable reformation in that church, and from an expectation that its most absurd doctrines would fall to the ground, if they could once be deprived of their great support, the papal authority;—the destruction of which authority was the very basis of this correspondence.

It will further appear, that Dr. Wake considered union in external worship, as one of the best methods of healing the uncharitable dissensions that are often occasioned by a variety of sentiments in point of doctrine, in which a perfect uniformity is not to be expected. This is undoubtedly a wise principle, when it is not carried too far; and whether or no it was carried too far by this eminent prelate, the candid reader is left to judge from the following relation :

In the month of November, 1717, Archbishop Wake wrote a letter to Mr. Beauvoir, chaplain

APPEND. to the Earl of Stair, then ambassador at Paris,
 III. in which his Grace acknowledges the receipt of
 several obliging letters from Mr. Beauvoir. This
 is manifestly the first letter which the prelate
 wrote to that gentleman, and the whole contents
 of it are matters of a literary nature (*f*). In
 answer to this letter, Mr. Beauvoir, in one dated

(*f*) The perusal of this letter (which the reader will find among the pieces here subjoined, No. I.) is sufficient to remove the suspicions of the author of the Confessional, who seems inclined to believe, that Archbishop Wake was the first mover in the project of uniting the English and Gallican churches. This author having mentioned Mr. Beauvoir's letter, in which Du Pin's desire of this union is communicated to the archbishop, asks the following question: "Can any man be certain that Beauvoir mentioned this merely out of his own head, and without some previous occasion given, in the archbishop's letter to him, for such a conversation with the Sorbonne doctors*?" I answer to this question, that every one who reads the archbishop's letter of the 28th of November, to which this letter of Mr. Beauvoir's is an answer, may be very certain that Dr. Wake's letter did not give Mr. Beauvoir the least occasion for such a conversation, but relates entirely to the Benedictine edition of St. Chrysostom, Martene's *Thesaurus Anecdotorum*, and Moreri's Dictionary. But, says our author, there is an &c. in this copy of Mr. Beauvoir's letter, very suspiciously placed, as if to cover something improper to be disclosed†. But really if any thing was covered here, it was covered from the archbishop as well as from the public, since the very same &c. that we see in the printed copy of Mr. Beauvoir's letter stands in the original. Besides, I would be glad to know, what there is in the placing of this &c. that can give rise to suspicion? The passage of Beauvoir's letter runs thus: "They (the Sorbonne doctors) talked as if the whole kingdom was to appeal to the future general council, &c. They wished for an union with the church of England, as the most effectual means to unite all the Western Churches." It is palpably evident, that the &c. here has not the least relation to the union in question, and gives no sort of reason to suspect any thing but the spirit of discontentment, which the insolent proceedings of the court of Rome had excited among the French divines.

* See the 2d edition of the Confessional, pref. p. lxxviii. note w.

† The other reflections that the author has there made upon the correspondence between Archbishop Wake and the doctors of Sorbonne are examined in the following note.

the 11th of December, 1717, O. S. gives the APPEND.
III. archbishop the information he desired, about the method of subscribing to a new edition of St. Chrysostom, which was at that time in the press at Paris, and then mentions his having dined with Du Pin, and three other doctors of the Sorbonne, who talked as if the whole kingdom of France was to appeal (in the affair of the bull Unigenitus) to a future general council, and who wished for an union with the church of England, as the most effectual means to unite all the western churches. Mr. Beauvoir adds, that Dr. Du Pin had desired him to give his duty to the archbishop (*g*). Here we see the first hint, the very first overture that was made, relative to a project of union between the English and Gallican churches; and this hint comes originally from the doctors of the Sorbonne, and is not at all occasioned by any thing contained in preceding letters from Archbishop Wake to Mr. Beauvoir since the one only letter which Mr. Beauvoir had hitherto received from that eminent prelate, was entirely taken up in inquiries about some new editions of books that were then publishing at Paris.

Upon this, the archbishop wrote a letter to Mr. Beauvoir, in which he makes honourable mention of Du Pin as an author of merit; and expresses his desire of serving him, with that benevolent politeness which reigns in our learned prelate's letters, and seems to have been a striking line in his amiable character (*h*). Dr. Du

(*g*) See the letters subjoined, No. II.

(*h*) This handsome mention of Dr. Du Pin, made by the archbishop, gives new subject of suspicion to the author of the Confessional. He had learned the fact from the article Wake, in the Biographia Britannica; "but, (says he), we are left to guess what this handsome mention was;—had the biographer given us this letter, together with that of November 27, they

APPEND. III. Pin improved this favourable occasion of writing to the archbishop a letter of thanks, dated

might probably (it would have been more accurate to have said possibly) have discovered what the biographer did not want we should know, namely, the share Dr. Wake had in forming the project of an union between the two churches*." This is guessing with a witness:—and it is hard to imagine how the boldest calculator of probabilities could conclude from Dr. Wake's handsome mention of Dr. Du Pin, that the former had a share, of any kind, in forming the project of union, now under consideration. For the ingenious guesser happens to be quite mistaken in his conjecture; and I hope to convince him of this, by satisfying his desire. He desires the letter of the 27th, (or rather the 28th) of November; I have referred to it in the preceding note, and he may read it at the end of this account†. He desires the letter in which handsome mention is made of Du Pin; and I can assure him, that in that letter there is not a single syllable relative to an union. The passage that regards Dr. Du Pin is as follows: "I am much obliged to you (says Dr. Wake, in his letter to Mr. Beauvoir, dated January 2d, 1717-18), for making my name known to Dr. Du Pin. He is a gentleman by whose labours I have profited these many years. And I do really admire how it is possible for one man to publish so much, and yet so correctly, as he has generally done. I desire my respects to him; and that if there be any thing here whereby I may be serviceable to him, he will freely command me." Such was the archbishop's handsome mention of Du Pin; and it evidently shows that till then, there never had been any communication between them. Yet these are all the proofs which the author of the Confessional gives of the probability that the archbishop was the first mover in this affair.

"But his Grace accepted the party, a formal treaty commences, and is carried on in a correspondence of some length," &c. says the author of the Confessional. And I would candidly ask that author, upon what principles of Christianity, reason, or charity, Dr. Wake could have refused to hear the proposals, terms, and sentiments of the Sorbonne doctors, who discovered an inclination to unite with his church? The author of the Confessional says elsewhere, "that it was, at the best, officious and presumptuous in Dr. Wake to enter into a negotiation of this nature, without authority from the church or the government‡." But the truth is, that he entered into no negotiation or treaty on this

* Confessional, 2d edit. pref. p. lxxviii.

† No. I.

‡ Id. ib. p. lxxxv.

January 31 (February 11), 1717-18; in which, APPEND.
towards the conclusion, he intimates his desire of III.

head; he considered the letters that were written on both sides as a personal correspondence between individuals, which could not commence a negotiation, until they had received the proper powers from their respective sovereigns.—And I do think the archbishop was greatly in the right to enter into this correspondence, as it seemed very likely, in the then circumstances of the Gallican church, to serve the protestant interest, and the cause of Reformation. If, indeed, in the course of this correspondence, Dr. Wake had discovered any thing like what Mosheim imputes to him, even a disposition towards an union, “founded upon the condition that each of the two churches should retain the greatest part of their respective and peculiar doctrines,” I should think his conduct liable to censure. But no such thing appears in the archbishop’s letters, which I have subjoined to this account, that the candid examiner may receive full satisfaction in this affair. Mosheim’s mistake is palpable, and the author of the Confessional seems certainly to have been too hasty in adopting it. He alleges, that the archbishop might have maintained the justice and orthodoxy of every individual article of the church of England, and yet give up some of them for the sake of peace*. But the archbishop expressly declares, in his letters, that he would give up none of them, and that, though he was a friend to peace, he was still a greater friend to truth. The author’s reflection, that without some concessions on the part of the archbishop, the treaty could not have gone a step farther, may be questioned in theory; for treaties are often carried on for a long time without concessions on both sides, or perhaps on either; and the archbishop might hope, that Du Pin, who had yielded several things, would still yield more; but this reflection is overturned by the plain fact. Besides, I repeat what I have already insinuated, that this correspondence does not deserve the term of a treaty†. Proposals were made only on Du Pin’s side; and these proposals were positively rejected by the archbishop, in his letters to Mr. Beauvoir. Nor did he propose any thing in return to either of the Sorbonne doctors, that they should entirely renounce the authority of the pope, hoping, though perhaps too fancifully, that, when this was done, the two churches might come to an agreement about other matters, as far as was necessary. But the author of the Confessional supposes, that the archbishop must have made some concessions: because the letters on both sides were sent to Rome, and received there “as so many trophies gained

* Id. ib. p. lxxix.

† See below, note (y), and the letters subjoined, No. XI.

APPEND.
III. an union between the English and Gallican churches, and observes, that the difference, in most points, between them was not so great as to render a reconciliation impracticable; and that it was his earnest wish, that all Christians were united in one sheepfold. His words are, “Unum addam cum bona venia tua, me vehementer optare, ut unionis inter Ecclesias Anglicanam et Gallicanam in-eundæ via aliqua inveniri posset: non ita sumus ab invicem in plerisque dissiti, ut non possimus mutuo reconciliari. Atque utinam Christiani omnes essent unum ovile.” The archbishop wrote an answer to this letter, dated February 13-24, 1717-18, in which he asserts, at large, the purity

from the enemies of the church.” This supposition, however, is somewhat hasty. Could nothing but concessions from the archbishop make the court of Rome consider them in that light? Would they not think it a great triumph, that they had obliged Du Pin's party to give up the letters as a token of their submission, and defeated the archbishop's design of engaging the Gallican church to assert its liberty, by throwing off the papal yoke? If Dr. Wake made concessions, where are they? And if these were the trophies, why did not the partisans of Rome publish authentic copies of them to the world? Did the author of the Confessional ever hear of a victorious general, who carefully hid under ground the standards he had taken from the enemy? This, indeed, is a new method of dealing with trophies. Our author, however, does not, as yet, quit his hold; he alleges, that the French divines could not have acknowledged the Catholic benevolence of the archbishop, if he made no concessions to them. This reasoning would be plausible, if charity towards those that err consisted in embracing their errors; but this is a definition of charity that, I fancy, the ingenious author will give up, upon second thoughts. Dr. Wake's catholic benevolence consisted in his esteem for the merit and learning of his correspondents, in his compassion for their servitude and their errors, in his desire of the reformation and liberty of their church, and his propensity to live in friendship and concord, as far as was possible, with all that bear the Christian name. And this disposition, so suitable to the benevolent genius of Christianity, will always reflect a true and solid glory upon his character as a Christian bishop.

of the church of England, in faith, worship, government, and discipline, and tells his correspondent, that he is persuaded that there are few things in the doctrine and constitution of that church which even he himself (Du Pin) would desire to see changed; the original words are: "Aut ego vehementer fallor, aut in ea pauca admodum sunt, quæ vel tu immutanda velles;" and again, "Sincere judica, quid in hac nostra Ecclesia invenias, quod jure damnari debeat, aut nos atra hereticorum, vel etiam schismaticorum nota inurere." The zeal of the venerable prelate goes still farther; and the moderate sentiments which he observed in Dr. Du Pin's letter induced him to exhort the French to maintain, if not to enlarge, the rights and privileges of the Gallican church, for which the present disputes, about the constitution Unigenitus, furnish the most favourable occasion. He also expresses his readiness to concur in improving any opportunity that might be offered by these debates to form an union, that might be productive of a further reformation, in which, not only the most rational protestants, but also a considerable number of the Roman catholic churches should join with the church of England; "si exhinc (says the archbishop, speaking concerning the commotions excited by the Constitution) aliquid amplius elici possit ad unionem nobiscum Ecclesiasticam ineundam; unde forte nova quædam Reformatio exoriatur, in quam non solum ex Protestantibus optimi quique, verum etiam pars magna Ecclesiarum Communionis Romano-Catholicæ una nobiscum conveniant."

Hitherto we see that the expressions of the two learned doctors of the English and Gallican churches, relating to the union under consideration, are of a vague and general nature. When they were thus far advanced in their correspondence, an event happened which rendered it

APPEND. more close, serious, and interesting, and even
 III. brought on some particular mention of preliminary terms, and certain preparatives for a future negotiation. The event I mean was a discourse delivered in an extraordinary meeting of the Sorbonne, March 17-28, 1717-18, by Dr. Patrick Piers de Girardin, in which he exhorts the doctors of that society to proceed in their design of revising the doctrines and rules of the church, to separate things necessary from those which are not so, by which they will show the church of England that they do not hold every decision of the pope for an article of faith. The learned orator observes farther (upon what foundation it is difficult to guess), that the English church may be more easily reconciled than the Greek was; and that the disputes between the Gallican church and the court of Rome, removing the apprehensions of papal tyranny, which terrified the English from the catholic communion, will lead them back into the bosom of the church, with greater celerity than they formerly fled from it: “*Facient (says he) profecto offensiones, quæ vos inter et Senatum Capitolinum videntur intervenire, ut Angli, deposito servitutis metu, in Ecclesiæ gremium revolent alacrius, quam olim inde, quorundam exosi tyrannidem, avolarunt. Meministis ortas inter Paulum et Barnabam dissensiones animorum tandem eo recidisce, ut singuli propagandæ in diversis regionibus Fidei felicius insudaverint sigillatim, quam junctis viribus fortasse insudassent.*” This last sentence (in which Dr. Girardin observes that Paul and Barnabas probably made more converts in consequence of their separation, than they would have done had they travelled together and acted in concert), is not a little remarkable; and, indeed, the whole passage discovers rather a desire of making proselytes, than an inclination to form a

coalition founded upon concessions and some re-
formation on the side of popery. It may, per-
haps, be alleged, in opposition to this remark,
that prudence required a language of this kind
in the infancy of a project of union, whatever con-
cessions might be offered afterwards to bring
about its execution. And this may be true.

After the delivery of this discourse in the Sorbonne, Dr. Du Pin showed to Girardin Archbishop Wake's letter, which was also communicated to Cardinal De Noailles, who admired it greatly, as appears by a letter of Dr. Piers de Girardin to Dr. Wake, written, I believe, April 18-29, 1718. Before the arrival of this letter, the archbishop had received a second from Dr. Du Pin, and also a copy of Girardin's discourse. But he does not seem to have entertained any notion, in consequence of all this, that the projected union would go on smoothly. On the contrary, he no sooner received these letters than he wrote to Mr. Beauvoir (April 15, 1718), that it was his opinion, that neither the regent nor the cardinal would ever come to a rupture with the court of Rome; and that nothing could be done, in point of doctrine, until this rupture was brought about. He added, that fundamentals should be distinguished from matters of lesser moment, in which differences or errors might be tolerated. He expresses a curiosity to know the reception which his former letter to Du Pin had met with; and he wrote again to that ecclesiastic, and also to Girardin, May 1, 1718, and sent both his letters towards the end of that month.

The doctors of the Sorbonne, whether they were set in motion by the real desire of an union with the English church, or only intended to make use of this union as a means of intimidating the court of Rome, began to form a plan of reconciliation, and to specify the terms upon which they were willing to bring it into execution. Mr. Beauvoir

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acquaints the archbishop, July 16 (probably N. S.), 1718, that Dr. Du Pin had made a rough draught of an essay towards an union, which Cardinal De Noailles desired to peruse before it was sent to his Grace; and that both Du Pin and Girardin were highly pleased with his Grace's letters to them. These letters, however, were written with a truly protestant spirit; the archbishop insisted, in them, upon the truth and orthodoxy of the articles of the church of England; and did not make any concession, which supposed the least approximation to the peculiar doctrines, or the smallest approbation of the ambitious pretensions, of the church of Rome; he observed, on the contrary, that it was now the time for Dr. Du Pin, and his brethren of the Sorbonne, to declare openly their true sentiments with respect to the superstition and tyranny of that church; that it was the interest of all Christians to unmask that court, and to reduce its authority to its primitive limits; and that, according to the fundamental principle of the Reformation in general, and of the church of England in particular, Jesus Christ is the only founder, source, and head of the church. Accordingly, when Mr. Beauvoir had acquainted the archbishop with Du Pin's having formed a plan of union, his Grace answered in a manner which showed that he looked upon the removal of the Gallican church from the jurisdiction of Rome as an essential preliminary article, without which no negotiation could even be commenced. "To speak freely (says the prelate, in his letter of the 11th of August to Mr. Beauvoir), I do not think the regent (the duke of Orleans) yet strong enough in his interest, to adventure at a separation from the court of Rome. Could the regent openly appear in this, the divines would follow, and a scheme might fairly be offered for such an union, as alone is requisite, between

the English and Gallican church. But, till the time comes that the state will enter into such a work, all the rest is mere speculation. It may amuse a few contemplative men of learning and probity, who see the errors of the church, and groan under the tyranny of the court of Rome. It may dispose them secretly to wish well to us, and think charitably of us; but still they must call themselves catholics, and us heretics; and to all outward appearance say mass, and act so as they have been wont to do. If, under the shelter of Gallican privileges, they can now and then serve the state by speaking big in the Sorbonne, they will do it heartily: but that is all, if I am not greatly mistaken.”

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Soon after this, the archbishop received Du Pin's *Commonitorium*, or advice relating to the method of re-uniting the English and Gallican churches; of the contents of which it will not be improper to give here a compendious account, as it was read in the Sorbonne, and was approved of there, and as the concessions it contains, though not sufficient to satisfy a true protestant, are yet such as one would not expect from a very zealous papist. Dr. Du Pin, after some reflections, in a tedious preface on the Reformation and the present state of the church of England, reduces the controversy between the two churches to three heads, *viz.* Articles of Faith; Rules and Ceremonies of Ecclesiastical Discipline; and Moral Doctrine, or rules of practice; and these he treats, by entering into an examination of the thirty-nine articles of the church of England. The first five of these articles he approves. With regard to the sixth, which affirms that the scripture contains all things necessary to salvation, he expresses himself thus: “This we will readily grant, provided that you do not entirely exclude tradition, which doth not exhibit new articles of faith, but

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confirms and illustrates those which are contained in the sacred writings, and places about them new guards to defend them against gain-sayers (*i*)," &c. The doctor thinks that the Apocryphal Books will not occasion much difficulty. He is, indeed, of opinion, that "they ought to be deemed canonical, as those books concerning which there were doubts for some time;" yet, since they are not in the first or Jewish canon, he will allow them to be called Deutero-canonical. He consents to the Xth article, which relates to free-will, provided by the word power be understood what school divines call *potentia proxima*, or a direct and immediate power, since without a remote power of doing good works, sin could not be imputed.

With respect to the XIth article, which contains the doctrine of justification, Dr. Du Pin expresses thus the sentiments of his brethren: "We do not deny that it is by faith alone that we are justified, but we maintain that faith, charity, and good works are necessary to salvation; and this is acknowledged in the following (*i. e.* the XIIth) article (*k*)."

Concerning the XIIIth article, the doctor observes, "that there will be no dispute, since many divines of both communions embrace the doctrine contained in that article," (*viz.* that works done before the grace of Christ are not pleasing to God, and have the nature of sin.) He indeed thinks "it very harsh to say, that all those

(*i*) The original words are: "Hoc lubenter admitteremus, modo non excludatur Traditio, quæ Articulos Fidei novos non exhibet, sed confirmat et explicat ea, quæ in Sacris Literis habentur; ac adversus aliter sapientes munit eos novis cautionibus, ita ut non nova dicantur, sed antiqua nove."

(*k*) The original words are: Fide solâ in Christum nos justificari, quod Articulo XI^{mo} exponitur, non inficiamur; sed fide, charitate, et adjunctis bonis operibus, quæ omnino necessaria sunt ad salutem, ut articulo sequenti agnoscitur.

actions are sinful which have not the grace of Christ for their source;" but he considers this rather as a matter of theological discussion than as a term of fraternal communion (*l*). APPEND.
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On the XIVth article, relating to works of Supererogation (undoubtedly one of the most absurd and pernicious doctrines of the Romish church), Dr. Du Pin observes, that "works of Supererogation mean only works conducive to salvation, which are not matter of strict precept, but of counsel only; that the word, being new, may be rejected, provided it be owned that the faithful do some such works."

The doctor makes no objection to the XV, XVI, XVII, and XVIIIth articles.

His observation on the XIXth is, that to the definition of the church, the words, under lawful pastors, ought to be added; and that though all particular churches, even that of Rome, may err, it is needless to say this in a confession of faith.

He consents to the decision of the XXth article, which refuses to the church the power of ordaining any thing that is contrary to the word of God; but he says, it must be taken for granted, that the church will never do this in matters which overturn essential points of faith, or, to use his own words, *quæ fidei substantiam evertant*.

It is in consequence of this notion that he remarks, in the XXIst article, that general councils, received by the universal church, cannot err; and that, though particular councils may, yet every private man has not a right to reject what he thinks contrary to scripture.

As to the important points of controversy con-

(*l*) "*De Articulo XIIImo nulla lis erit, cum multi theologi in eâdem versentur sententiâ. Durius videtur id dici, eas omnes actiones quæ ex gratiâ Christi non fiunt, esse peccata. Nolim tamen de hac re desceptari, nisi inter theologos.*"

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tained in the XXIIId article, the doctor endeavours to mince matters as nicely as he can, to see if he can make the cable pass through the eye of the needle; and for this purpose observes, that souls must be purged, i. e. purified from all defilement of sin, before they are admitted to celestial bliss; that the church of Rome doth not affirm this to be done by fire; that indulgences are only relaxations or remissions of temporal penalties in this life; that the Roman catholics do not worship the cross, nor relics, nor images, nor even saints before their images, but only pay them an external respect, which is not of a religious nature; and that even this external demonstration of respect is a matter of indifference, which may be laid aside or retained without harm.

He approves of the XXIIId article; and does not pretend to dispute about the XXIVth, which ordains the celebration of divine worship in the vulgar tongue. He indeed excuses the Latin and Greek churches for preserving their ancient languages; alleges, that great care has been taken that every thing be understood by translations; but allows, that divine service may be performed in the vulgar tongue, where that is customary.

Under the XXVth article, he insists that the five Romish sacraments be acknowledged as such, whether instituted immediately by Christ or not.

He approves of the XXVIth and XXVIIth articles; and he proposes expressing that part of the XXVIIIth, that relates to transubstantiation, (which term he is willing to omit entirely) in the following manner: "That the bread and wine are really changed into the body and blood of Christ, which last are truly and really received by all, though none but the faithful partake of any benefit from them." This extends also to the XXIXth article.

Concerning the XXXth, he is for mutual toleration, and would have the receiving the communion in both kinds held indifferent, and liberty left to each church to preserve, or change, or dispense, on certain occasions, with its customs.

He is less inclined to concessions on the XXXIst article, and maintains that the sacrifice of Christ is not only commemorated, but continued, in the eucharist, and that every communicant offers him along with the priest.

He is not a warm stickler for the celibacy of the clergy, but consents so far to the XXXIId article, as to allow that priests may marry, where the laws of the church do not prohibit it.

In the XXXIIId and XXXIVth articles he acquiesces without exception.

He suspends his judgment with respect to the XXXVth, as he never perused the homilies mentioned therein.

As to the XXXVIth, he would not have the English ordinations pronounced null, though some of them, perhaps, are so; but thinks that, if an union be made, the English clergy ought to be continued in their offices and benefices; either by right or indulgence, *sive ex jure, sive ex indulgentia ecclesiæ*.

He admits the XXXVIIth, so far as relates to the authority of the civil power; denies all temporal and all immediate spiritual jurisdiction of the pope; but alleges, that, by virtue of his primacy, which moderate (he ought to have said immoderate) church of England men do not deny, he is bound to see that the true faith be maintained; that the canons be observed every where; and, when any thing is done in violation of either, to provide the remedies prescribed for such disorders by the canon laws, *secundum leges canonicas, ut malum resarciatur, procurare*. As to the rest, he is of opinion, that every church ought to enjoy

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III. has no right to infringe. He declares against going too far (the expression is vague, but the man probably meant well) in the punishment of heretics, against admitting the inquisition into France, and against wars without a just cause.

The XXXVIIIth and XXXIXth articles he approves. Moreover, in the discipline and worship of the church of England he sees nothing amiss; and thinks no attempts should be made to discover, or prove by whose fault the schism was begun. He further observes, "that an union between the English and French bishops and clergy may be completed, or at least advanced, without consulting the Roman pontiff, who may be informed of the union as soon as it is accomplished, and may be desired to consent to it; that, if he consents to it, the affair will then be finished; and that, even without his consent, the union shall be valid; that, in case he attempts to terrify by his threats, it will then be expedient to appeal to a general council." He concludes by observing, "that this arduous matter must first be discussed between a few; and if there be reason to hope that the bishops, on both sides, will agree about the terms of the designed union, that then application must be made to the civil powers, to advance and confirm the work," to which he wishes all success (*m*).

It is from the effect which these proposals and terms made upon Archbishop Wake, that it will be most natural to form a notion of his sentiments with respect to the church of Rome. It

(*m*) "Unio fieri potest aut saltem promoveri, inconsulto Pontifice, qui, factâ unione, de eâ admonebitur, ac suppliciter rogabitur, ut velit ei consentire. Si consentiet, jam peracta res erit: sin abnuat, nihilominus valebit hæc unio. Et si minas intentet, ad Concilium Generale appellabitur."

appears evident, from several passages in the writings and letters of this eminent prelate, that he was persuaded that a reformation in the church of Rome could only be made gradually; that it was not probable that they would renounce all their follies at once; but that, if they once began to make concessions, this would set in motion the work of Reformation, which, in all likelihood, would receive new accessions of vigour, and go on until a happy change were effected. This way of thinking might have led the archbishop to give an indulgent reception to these proposals of Du Pin, which contained some concessions, and might be an introduction to more. And yet we find that Dr. Wake rejected this piece, as insufficient to serve as a basis, or ground-work, to the desired union. On receiving the piece, he immediately perceived that he had not sufficient ground for carrying on this negotiation, without previously consulting his brethren, and obtaining a permission from the king for this purpose. Besides this, he was resolved not to submit either to the direction of Dr. Du Pin, nor to that of the Sorbonne, in relation to what was to be retained, or what was to be given up, in the doctrine and discipline of the two churches; nor to treat with the church of Rome upon any other footing than that of a perfect equality in point of authority and power. He declared, more especially, that he would never comply with the proposals made in Dr. Du Pin's *Commonitorium*, of which I have now given the contents; observing that, though he was a friend to peace, he was still more a friend to truth: and that, "unless the Roman catholics gave up some of their doctrines and rites," an union with them could never be effected. All this is contained in a letter written by the archbishop to Mr. Beauvoir, on receiving Du Pin's *Commonitorium*. This letter is dated August 30,

APPEND. 1718, and the reader will find a copy of it sub-
 III. joined to this Appendix (*n*). About a month after,
 his grace wrote a letter to Dr. Du Pin, dated
 October 1, 1718, in which he complains of the
 tyranny of the pope, exhorts the Gallican doctors
 to throw off the papal yoke in a national council,
 since a general one is not to be expected; and
 declares that this must be the great preliminary
 and fundamental principle of the projected union,
 which being settled, an uniformity might be
 brought about in other matters, or a diversity of
 sentiments mutually allowed, without any viola-
 tion of peace or concord. The archbishop com-
 mends, in the same letter, the candour and open-
 ness that reigns in the Commonitorium; entreats
 Dr. Du Pin to write to him always upon the same
 footing, freely, and without disguise and reserve;
 and tells him, he is pleased with several things in
 that piece, and with nothing more than with the
 doctor's declaring it as his opinion, that there is
 not a great difference between their respective
 sentiments; but adds, that he cannot, at present,
 give his sentiments at large concerning that
 piece (*o*).

Dr. Wake seems to have aimed principally, in
 this correspondence, at bringing about a separa-
 tion between the Gallican church and the court
 of Rome. The terms in which the French divines
 often spoke about the liberties of their church
 might give him some hope that this separation
 would take place, if ever these divines were coun-
 tenanced by the civil power of France. But a
 man of the archbishop's sagacity could not ex-
 pect that they would enter into an union with
 any other national church all at once. He acted,

(*n*) See this letter, No. III.

(*o*) See this letter to Du Pin, No. V. as also the arch-
 bishop's letters to Dr. P. Piers de Girardin, No. VI.

therefore, with dignity, as well as with prudence, when he declined to explain himself on the proposals contained in Du Pin's Commonitorium. To have answered ambiguously would have been mean; and to have answered explicitly would have blasted his hopes of separating them from Rome, which separation he desired upon the principles of civil and ecclesiastical liberty, independent on the discussion of theological tenets. The archbishop's sentiments in this matter will still appear farther from the letters he wrote to Mr. Beauvoir, in the months of October, November, and December, 1718, and the January following, of which the proper extracts are here subjoined (*p*). It appears from these letters, that Dr. Wake insisted still upon the abolition of the pope's jurisdiction over the Gallican church, and leaving him no more than a primacy of rank and honour, and that merely by ecclesiastical authority, as he was once bishop of the imperial city; to which empty title our prelate seems willing to have consented, provided it was attended with no infringement of the independency and privileges of each particular country, and each particular church. "Si quam prærogativam (says the archbishop in his letter to Girardin (*q*), after having defied the court of Rome to produce any precept of Christ in favour of the primacy of its bishop) ecclesiæ concilia sedis imperialis episcopo concesserint (etsi cadente imperio etiam ea prerogativa excidisse merito possit censeri) tamen, quod ad me attinet, servatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicumque Primatu; non ego illi locum primum, non inanem honoris titulum invideo. At in alias ecclesias dominari, &c. hæc nec nos unquam ferre potuimus, nec vos debetis."

(*p*) See No. IV, VII, VIII, IX, X.(*q*) No. VI.

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It appears farther, from these letters, that any proposals or terms conceived by the archbishop, in relation to this project of union, were of a vague and general nature, and that his views terminated rather in a plan of mutual toleration than in a scheme for effectuating an entire uniformity. The scheme that seemed to his Grace the most likely to succeed was, that "the independence of every national church, or any other, and its right to determine all matters that arise within itself, should be acknowledged on both sides; that, for points of doctrine, they should agree, as far as possible, in all articles of any moment (as in effect the two churches either already did, or easily might); and in other matters, that a difference should be allowed until God should bring them to an union in them also (r)." It must be, however, observed, though the expression is still general, that the archbishop was for "purging out of the public offices of the church all such things as hinder a perfect communion in divine service, so that persons coming from one church to the other might join in prayers, and the holy sacrament, and the public service (s)." He was persuaded, that, in the liturgy of the church of England, there was nothing but what the Roman catholics would adopt, except the single rubric relating to the eucharist; and that in the Romish liturgy there was nothing to which protestants object, but what the more rational Romanists agree might be laid aside, and yet the public offices be never the worse, or more imperfect for the want of it. He therefore thought it proper to make the demands already mentioned the groundwork of the project of union, at the beginning of

(r) See the pieces subjoined to this appendix, No. VIII.

(s) Ibid. id.

the negotiation; not that he meant to stop here, but that, being thus far agreed, they might the more easily go farther, descend to particulars, and render their scheme more perfect by degrees (*t*).

The violent measures of the court of Rome against that part of the Gallican church which refused to admit the constitution *Unigenitus* as an ecclesiastical law made the archbishop imagine that it would be no difficult matter to bring this opposition to an open rupture, and to engage the persons concerned in it to throw off the papal yoke, which seemed to be borne with impatience in France. The despotic bull of Clement XI. dated August 28, 1718, and which begins with the words "*pastoralis officii*," was a formal act of excommunication, thundered out against all the Anti-constitutionists, as the opposers of the bull *Unigenitus* were called; and it exasperated the doctors of the Sorbonne in the highest degree. It is to this that the archbishop alludes, when he says, in his letter to Mr. Beauvoir, dated the 23d of January 1718 (*u*), "At present he (the pope) has put them out of his communion. We have withdrawn ourselves from his; both are out of communion with him, and I think it is not material on which side the breach lies." But the wished-for separation from the court of Rome, notwithstanding all the provocations of its pontiff, was still far off. Though, on numberless occasions, the French divines showed very little respect for the papal authority, yet the renouncing it altogether was a step which required deep deliberation, and which, however inclined they might be to it, they could not make, if they were not seconded by the state. But from the state they were not likely to have any countenance. The

(*t*) Ibid. id.

(*u*) See the letters subjoined, No. X.

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regent of France was governed by the Abbé Du Bois, and the Abbé Du Bois was aspiring eagerly after a cardinal's cap. This circumstance (not more unimportant than many secret connexions and trivial views that daily influence the course of public events, the transactions of government, and the fate of nations) was sufficient to stop the Sorbonne and its doctors in the midst of their career; and, in effect, it contributed greatly to stop the correspondence of which I have been now giving an account, and to nip the project of union in the bud. The correspondence between the archbishop and the two doctors of the Sorbonne had been carried on with a high degree of secrecy. This secrecy was prudent, as neither of the corresponding parties was authorised by the civil powers to negotiate an union between the two churches (*y*); and, on Dr. Wake's part, it was partly owing to his having nobody that he could trust with what he did. He was satisfied (as he says in a letter to Mr. Beauvoir) "that most of the high-church bishops and clergy would readily come into such a design; but these (adds his grace) are not men either to be confided in, or made use of by me (*z*)."

The correspondence, however, was divulged; and the project of union engrossed the whole con-

(*y*) Dr. Wake seems to have been sensible of the impropriety of carrying on a negotiation of this nature, without the approbation and countenance of government. "I have always, (says he, in his letter to Mr. Beauvoir, which the reader will find at the end of this Appendix, No. XI.) took it for granted, that no step should be taken towards an union, but with the knowledge, approbation, and even by the authority of civil powers.—All, therefore, that has passed hitherto, stands clear of any exception as to the civil magistrate. It is only a consultation, in order to find out a way how an union might be made, if a fit occasion should hereafter be offered."

(*z*) See the letters subjoined, No. IX.

versation of the city of Paris. Lord Stanhope and Lord Stair were congratulated thereupon by some great personages in the royal palace. The Duke Regent himself, and Abbé Du Bois, minister of foreign affairs, and Mr. Joli de Fleury, the attorney-general, gave the line at first, appeared to favour the correspondence and the project, and let things run on to certain lengths. But the Jesuits and constitutioners sounded the alarm, and overturned the whole scheme, by spreading a report, that Cardinal De Noailles, and his friends the Jansenists, were upon the point of making a coalition with the heretics. Hereupon, the regent was intimidated, and Du Bois had an opportunity of appearing a meritorious candidate for a place in the sacred college. Dr. Piers Girardin was sent for to court, was severely reprimanded by Du Bois, and strictly charged, upon pain of being sent to the bastile, to give up all the letters he had received from the Archbishop of Canterbury, as also a copy of all his own. The doctor was forced to obey; and all the letters were immediately sent to Rome, "as so many trophies (says a certain author) gained from the enemies of the church (*a*)."

The archbishop's letters were greatly admired, as striking proofs both of his catholic benevolence and extensive abilities.

Mr. Beauvoir informed the archbishop by a letter dated February 8, 1719, N.S. that Dr. Du Pin had been summoned by the Abbé Du Bois, to give an account of what had passed between him and Dr. Wake. This step naturally suspended the correspondence, though the archbishop was

(*a*) These trophies were the defeat of the moderate part of the Gallican church, and the ruin of their project to break the papal yoke, and unite with the church of England. See above, note (*k*), p. 85, where the conclusion which the author of the Confessional has drawn from this expression is shown to be groundless.

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at a loss, at first, whether he should look upon it as favourable, or detrimental, to the projected union (*b*). The letters which he wrote to Mr. Beauvoir and Dr. Du Pin after this express the same sentiments which he discovered through the whole of this transaction (*c*). The letter to Du Pin, more especially, is full of a pacific and reconciling spirit; and expresses the archbishop's desire of cultivating fraternal charity with the doctors, and his regret at the ill success of their endeavours towards the projected union. Du Pin died before this letter, which was retarded by some accident, arrived at Paris (*d*). Before the archbishop had heard of his death, he wrote to Mr. Beauvoir, to express his concern that an account was going to be published of what had passed between the two doctors and himself; and his hope, "that they would keep in generals, as the only way to renew the good design, if occasion should serve, and to prevent themselves trouble from the reflections of their enemies," on account (as the archbishop undoubtedly means) of the concessions they had made, which, though insufficient to satisfy true protestants, were adapted to exasperate bigoted papists. The prelate adds, in the conclusion of this letter, "I shall be glad to know that your doctors still continue their good opinion of us. For, though we need not the approbation of men on our own account; yet I cannot but wish it as a means to bring them, if not to a perfect agreement in all things with us, (which is not presently to be expected), yet to such an union as may put an end to the odious charges against

(*b*) See his letter to Mr. Beauvoir, in the pieces subjoined, No. XI. dated February 5, 1718-19, O. S. that is, February 16, 1719, N. S.

(*c*) See *ibid.* No. XI. XVIII.

(*d*) See his letter to Mr. Beauvoir, No. XV.

and consequential aversion of us, as heretics and schismatics, and, in truth, make them cease to be so." APPEND.
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Dr. Du Pin (whom the archbishop very sincerely lamented, as the only man, after Mr. Ravechet, on whom the hopes of a reformation in France seemed to depend) left behind him an account of this famous correspondence. Some time before he died, he showed it to Mr. Beauvoir, and told him, that he intended to communicate it to a very great man (probably the regent). Mr. Beauvoir observed to the doctor, that one would be led to imagine, from the manner in which this account was drawn up, that the archbishop made the first overtures with respect to the correspondence, and was the first who intimated his desire of the union; whereas, it was palpably evident, that he (Dr. Du Pin) had first solicited the one and the other. Du Pin acknowledged this freely and candidly, and promised to rectify it, but was prevented by death.

It does not, however, appear, that Du Pin's death put a final stop to the correspondence; for we learn by a letter from the archbishop to Mr. Beauvoir, dated August 27, 1719, that Dr. Piers Girardin frequently wrote to his Grace. But the opportunity was past: the appellants from the bull *Unigenitus*, or the anti-constitutionists, were divided; the court did not smile at all upon the project, because the regent was afraid of the Spanish party and the Jesuits; and therefore the continuation of this correspondence after Du Pin's death was without effect.

Let the reader now, after having perused this historical account, judge of the appearance which Dr. Wake makes in this transaction. An impartial reader will certainly draw from this whole correspondence the following conclusions: That Archbishop Wake was invited to this correspond-

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ence by Dr. Du Pin, the most moderate of all the Roman catholic divines; that he entered into it with a view to improve one of the most favourable opportunities that could be offered, of withdrawing the church of France from the jurisdiction of the pope, a circumstance which must have immediately weakened the power of the court of Rome; and, in its consequences, offered a fair prospect of a farther reformation in doctrine and worship, as the case happened in the church of England, when it happily threw off the papal yoke;—that he did not give Du Pin, or any of the doctors of the Sorbonne, the smallest reason to hope that the church of England would give up any one point of belief or practice, to the church of France; but insisted, on the contrary, that the latter should make alterations and concessions, in order to be reconciled to the former;—that he never specified the particular alterations which would be requisite to satisfy the rulers and doctors of the church of England; but only expressed a general desire of an union between the two churches, if that were possible, or at least of a mutual toleration of each other; that he never flattered himself that this union could be perfectly accomplished, or that the doctors of the Gallican church would be entirely brought over to the church of England; but thought that every advance made by them, and every concession, must have proved really advantageous to the protestant cause.

The pacific spirit of Dr. Wake did not only discover itself in his correspondence with the Romish doctors, but in several other transactions in which he was engaged by his constant desire of promoting union and concord among Christians. For it is well known, that he kept up a constant friendly correspondence with the most eminent ministers of the foreign protestant churches, and

showed a fraternal regard to them, notwithstanding the difference of their discipline and government from that of the church of England. In a letter written to the learned Le Clerc, in the year 1716, he expresses, in the most cordial terms, his affection for them, and declares positively, that nothing can be farther from his thoughts, than the notions adopted by certain bigoted and furious writers, who refuse to embrace the foreign protestants as their brethren, will not allow their religious assemblies the denomination of churches, and deny the validity of their sacraments. He declares, on the contrary, these churches to be true Christian churches, and expresses a warm desire of their union with the church of England. It will be, perhaps, difficult to find, in any epistolary composition, ancient or modern, a more elegant simplicity, a more amiable spirit of meekness, moderation, and charity, and a happier strain of that easy and unaffected politeness, which draws its expressions from a natural habit of goodness and humanity, than we meet with in this letter (*e*). We see this active and benevolent prelate still continuing to interest himself in the welfare of the protestant churches abroad. In several letters, written in the year 1718 and 1719, to the pastors and professors of Geneva and Switzerland, who were then at variance about the doctrines of predestination and grace, and some other abstruse points of metaphysical theology, the archbishop recommends earnestly to them a spirit of mutual toleration and forbearance, entreats them particularly to be moderate in their demands of subscription to articles of faith, and proposes to them the example of the church of England, as worthy of imitation in this respect. In one of these letters, he exhorts the doctors of Geneva not to go too

(*e*) See an extract of it among the pieces subjoined, No. XIX.

APPEND. far in explaining the nature, determining the sense, and imposing the belief of doctrines, which the divine wisdom has not thought proper to reveal clearly in the holy scriptures, and the ignorance of which is very consistent with the state of salvation; and he recommends the prudence of the church of England, which has expressed these doctrines in such general terms in its articles, that persons who think very differently about the doctrines may subscribe the articles without wounding their integrity (*f*). His letters to Professor Schurer, of Bern, and the excellent and learned John Alphonso Turretin, of Geneva, are in the same strain of moderation and charity, and are here subjoined (*g*), as every way worthy of the reader's perusal. But what is more peculiarly worthy of attention here is a letter written May 22, 1719, (*h*), to Mr. Jablonski of Poland, who, from a persuasion of Dr. Wake's great wisdom, discernment, and moderation, had proposed to him the following question, *viz.* "Whether it was lawful and expedient for the Lutherans to treat of an union with the church of Rome; or whether all negotiations of this kind ought not to be looked upon as dangerous and delusive?" The archbishop's answer to this question contains a happy mixture of protestant zeal, and Christian charity. He gives the strongest cautions to the Polish Lutherans against entering into any treaty of union with the Roman catholics than on a footing of perfect equality, and in consequence of a previous renunciation, on the part of the latter, of the tyranny, and even of the superiority and jurisdiction of the church of Rome and its pontiff: and as to what concerns points of doctrine, he ex-

(*f*) See the pieces here subjoined, No. XX.

(*g*) See these letters, Nos. XXI, XXII, XXIII.

(*h*) Ibid. No. XXV.

horts them not to sacrifice truth to temporal advantages, or even to a desire of peace. It would carry us too far were we to give a minute account of Dr. Wake's correspondence with the protestants of Nismes, Lithuania, and other countries: it may however be affirmed, that no prelate, since the Reformation, had so extensive a correspondence with the protestants abroad, and none could have a more friendly one.

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It does not appear that the dissenters in England made to the archbishop any proposals relative to an union with the established church; or that he made any proposals to them on that head. The spirit of the times, and the situation of the contending parties, offered little prospect of success to any scheme of that nature. In Queen Anne's time, he was only bishop of Lincoln; and the disposition of the House of Commons, and of all the Tory part of the nation, was then so unfavourable to the dissenters, that it is not at all likely that any attempt towards re-uniting them to the established church would have passed into a law. And in the next reign, the face of things was so greatly changed in favour of the dissenters, and their hopes of recovering the rights and privileges of which they had been deprived were so sanguine, that it may be well questioned, whether they would have accepted the offer of an union, had it been made to them. Be that as it will, one thing is certain, and it is a proof of Archbishop Wake's moderate and pacific spirit, that in the year 1714, when the spirit of the court, and of the triumphant part of the ministry was, with respect to the Whigs in general, and to dissenters in particular, a spirit of enmity and oppression, this worthy prelate had the courage to stand up in opposition to the schism-bill, and to protest against it as a hardship upon the dissenters. This step, which must have blasted his credit at court, and proved detrimental to his

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III. private interest, as matters then stood, showed that his regard for the dissenters was friendly and sincere. It is true, four years after this, when it was proposed to repeal the schism-bill and the act against occasional conformity, both at once, he disapproved of this proposal. And this circumstance has been alleged as an objection to the encomiums that have been given to his tender regard for the dissenters, or at least as a proof that he changed his mind; and that Wake, bishop of Lincoln, was more their friend than Wake, archbishop of Canterbury. I do not pretend to justify this change of conduct. It seems to have been, indeed, occasioned by a change of circumstances. The dissenters, in their state of oppression during the ministry of Bolingbroke and his party, were objects of compassion; and those who had sagacity enough to perceive the ultimate object which that ministry had in view in oppressing them, must have interested themselves in their sufferings, and opposed their oppressors, from a regard to the united causes of protestantism and liberty. In the following reign, the credit of the dissenters rose: and, while this encouraged the wise and moderate men among them to plead with prudence and with justice their right to be delivered from several real grievances, it elated the violent (and violent men there are in all parties, nay, even in the cause of moderation) to a high degree. This rendered them formidable to all those who were jealous of the power, privileges, and authority, of the established church; and Archbishop Wake was probably of this number. He had protested against the shackles that were imposed upon them, when they lay under the frowns of government; but apprehending, perhaps, that the removing these shackles in the day of prosperity would render their motions towards power too rapid, he opposed the abrogation of the

very acts which he had before endeavoured to stifle in their birth. In this, however, it must be acknowledged, that the spirit of party mingled too much of its influence with the dictates of prudence; and that prudence, thus accompanied, was not very consistent with Dr. Wake's known principles of equity and moderation. As I was at a loss how to account for this part of the archbishop's conduct, I addressed myself to a learned and worthy clergyman of the church of England, who gave me the following answer; "Archbishop Wake's objection to the repeal of the Schism-act was founded on this consideration only, that such a repeal was needless, as no use had been made, or was likely to be made, of that act. It is also highly probable, that he would have consented, without hesitation, to rescind it, had nothing farther been endeavoured at the same time. But, considering what sort of spirit was then shown by the dissenters and others, it ought not to be matter of great wonder, if he was afraid, that from the repeal of the other act (*viz.* that against occasional conformity), considerable damage might follow to the church over which he presided; and even, supposing his fears to be excessive, or quite groundless, yet certainly they were pardonable in a man who had never done, nor designed to do, any thing disagreeable to the dissenters in any other affair, and who, in this, had the concurrence of some of the greatest and wisest of the English lords, and of the Earl of Ilay, among the Scotch, though a professed Presbyterian."

However some may judge of this particular incident, I think it will appear from the whole tenour of Archbishop Wake's correspondence and transactions with Christian churches of different denominations, that he was a man of a pacific, gentle, and benevolent spirit, and an

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enemy to the feuds, animosities, and party-prejudices, which divide the professors of one holy religion, and by which Christianity is exposed to the assaults of its virulent enemies, and wounded in the house of its pretended friends. To this deserved eulogy, we may add what a learned and worthy divine (*i*) has said of this eminent prelate, considered as a controversial writer, even “that his accurate and superior knowledge of the nature of the Romish hierarchy, and of the constitution of the church of England, furnished him with victorious arms, both for the subversion of error and the defence of truth.”

(*i*) Dr. William Richardson, master of Emanuel College in Cambridge, and canon of Lincoln. See his noble edition and his very elegant and judicious continuation of Bishop Godwin's *Commentarius de Præsulibus Angliæ*, published in the year 1743, at Cambridge. His words (p. 167) are: “*Nemo uspiam Ecclesiæ Romanæ vel Anglicanæ statum penitus cognitum et exploratum habuit; et proinde in disputandi arenam prodiit tum ad oppugnandum tum ad propugnandum instructissimus.*”

AUTHENTIC COPIES OF THE ORIGINAL LETTERS,
FROM WHICH THE PRECEDING ACCOUNT IS
DRAWN.

No. I.

A letter from Archbishop Wake to Mr. Beauvoir.

Lambeth, Nov. 28, S. V. 1717.

I AM indebted to you for several kind letters, and some small tracts, which I have had the favour to receive from you. The last, which contains an account of the new edition that is going on of Chrysostome, I received yesterday. It will, no doubt, be a very valuable edition; but, as they propose to go on with it, I shall hardly live to see it finished. They do not tell us to whom here we may go for subscriptions: and it is too much trouble to make returns to Paris. They should, for their own advantage, say where subscriptions will be taken in London, and where one may call for the several volumes as they come out, and pay for the next that are going on.

Among the account of books you were pleased to send me, there is one with a very promising title, *Thesaurus Anecdotorum*, 5 volumes. I wish I could know what the chief of those anecdotes are; it may be a book very well worth having. I admire they do not disperse some sheets of such works. What they can add to make Moreri's Dictionary so very voluminous, I cannot imagine. I bought it in two exorbitant volumes, and thought it big enough so. While I am writing this, company is come in, so that I am forced to break off; and I can only assure you, that, upon all occasions, you shall find me very sincerely,

Reverend sir, your faithful friend,

W. CANT.

N. B. This is the earliest letter in the whole collection: and, by the beginning of it, seems to be the first which the archbishop wrote to Mr. Beauvoir.

No. II.

A letter from Mr. Beauvoir to Archbishop Wake.

Paris, Dec. 11, 1717, O. S.

MY LORD,

I HAD the honour of your grace's letter of the 28th ultimo but Sunday last, and therefore could not answer it sooner. A person is to be appointed to receive subscriptions for the new edition of St. Chrysostome, and deliver the copies. Inclosed is an account of the Thesaurus Anecdotorum. Dr. Du Pin, with whom I dined last Monday, and with the Syndic of the Sorbonne, and two other doctors, tells me, that what swells Moreri's Dictionary, are several additions, and particularly the families of Great Britain. He hath the chief hand in this new edition. They talked as if the whole kingdom was to appeal to the future general council, &c. They wished for an union with the church of England, as the most effectual means to unite all the western churches. Dr. Du Pin desired me to give his duty to your grace, upon my telling him that I would send you an arrest of the parliament of Paris relating to him, and a small tract of his. I have transmitted them to Mr. Prevèreau, at Mr. Secretary Addison's office.

No. III.

A letter from Archbishop Wake to Mr. Beauvoir.

Aug. 30, 1718.

I TOLD you, in one of my last letters, how little I expected from the present pretences of a union with us. Since I received the papers you sent me, I am more convinced that I was not mistaken.

My task is pretty hard, and I scarce know how to manage myself in this matter. To go any farther than I have done in it, even as a divine only of the church of England, may meet with censure; and, as Archbishop of Canterbury, I cannot treat with these gentlemen. I do not think my character at all inferior to that of an Archbishop of Paris: on the contrary, without lessening the authority and dignity of the church of England, I must say it is in some respects superior. If the cardinal were in earnest for such an union, it would not be below him to treat with me himself about it. I should then have a sufficient ground to consult with my brethren, and to ask his majesty's leave to correspond with him concerning it. But to go on any farther with these gentlemen will only expose me to the censure of doing what, in my station, ought not to be done without the king's knowledge; and it would be very odd for me to have an authoritative permission to treat with those who have no manner of authority to treat with me. However, I shall venture at some answer or other to both their letters and papers; and so have done with this affair.

I cannot well tell what to say to Dr. Du Pin: if he thinks we are to take their direction what to retain, and what to give up, he is utterly mistaken. I am a friend to peace, but more to truth. And they may depend upon it, I shall always account our church to stand upon an equal foot with theirs; and that we are no more to receive laws from them, than we desire to impose any upon them. In short, the church of England is free, is orthodox: she has a plenary authority within herself, and has no need to recur to any other church to direct her what to retain, or what to do. Nor will we, otherwise than in a brotherly way, and in a full equality of right and power,

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 III. France. And therefore, if they mean to deal with us, they must lay down this for the foundation, that we are to deal with one another upon equal terms. If, consistently with our own establishment, we can agree upon a closer union with one another, well: if not, we are as much, and upon as good grounds, a free independent church as they are. And, for myself, as archbishop of Canterbury, I have more power, larger privileges, and a greater authority, than any of their archbishops: from which, by the grace of God, I will not depart; no, not for the sake of an union with them.

You see, sir, what my sense of this matter is; and may perhaps think that I have a little altered my mind since this affair was first set on foot. As to my desire of peace and union with all other Christian churches, I am still the same: but with the doctor's *Commonitorium* I shall never comply. The matter must be put into another method; and whatever they think, they must alter some of their doctrines and practices too, or an union with them can never be effected. Of this, as soon as I have a little more leisure, I shall write my mind as inoffensively as I can to them, but yet freely too.

If any thing is to come of this matter, it will be the shortest method I can take of accomplishing it, to put them in the right way. If nothing (as I believe nothing will be done in it), it is good to leave them under a plain knowledge of what we think of ourselves and our church; and to let them see, that we neither need nor seek the union proposed, but for their sake as well as our own; or rather neither for theirs nor ours, but in order to the promotion of a catholic communion (as far as is possible) among all the true churches of Christ.

I have now plainly opened my mind to you; APPEND.
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 you will communicate no more of it than is fitting to the two doctors, but keep it as a testimony of my sincerity in this affair: and that I have no design but what is consistent with the honour and freedom of our English church, and with the security of that true and sound doctrine which is taught in it; and from which no consideration shall ever make me depart. I am,

Reverend sir,

Your affectionate friend

and brother,

W. CANT.

No. IV.

From Archbishop Wake to Mr. Beauvoir.

Oct. 8, 1718.

WHATEVER be the consequence of our corresponding with the Sorbonne doctors, about matters of religion, the present situation of our affairs plainly seems to make it necessary for us so to do. Under this apprehension I have written, though with great difficulty, two letters to your two doctors, which I have sent to the secretary's office, to go with the next packet to my Lord Stair. I beg you to inquire after them; they make up together a pretty thick packet, directed to you. In that to Dr. Du Pin, I have, in answer to two of his MSS., described the method of making bishops in our church. I believe he will be equally both pleased and surprised with it. I wish you could show him the form of consecration, as it stands in the end of your large common prayer-books. The rest of my letters, both to him and Dr. Piers, is a venture which I

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III. know not how they will take, to convince them of the necessity of embracing the present opportunity of breaking off from the pope, and going one step farther than they have yet done in their opinion of his authority; so as to leave him only a primacy of place and honour; and that merely by ecclesiastical authority, as he was once bishop of the imperial city. I hope they both show you my letters; they are this time very long, and upon a nice point. I shall be very glad if you can any way learn how they take the freedom I have used, and what they really think of it. I cannot so much trust to their answers, in which they have more room to conceal their thoughts, and seldom want to overwhelm me with more compliments than I desire, or am well able to bear.

Pray do all you can to search out their real sense of, and motions at the receipt of these two letters; I shall thereby be able the better to judge how far I may venture hereafter to offer any thing to them upon the other points in difference between us. Though after all, I still think, if ever a reformation be made, it is the state that must govern the church in it. But this between ourselves.

No. V.

*A letter from Archbishop Wake to Dr. Du Pin,
dated October 1, 1718.*

*Spectatissimo Viro, eruditorum suæ gentis, si non
et sui sæculi principi; Dno L. Ell. Du Pin
Doctori Parisiensi.*

*Gul. prov. div. Cant. Arch'. in omnibus εὐφρονεῖν καὶ
εὐπράττειν.*

DIU est, amplissime Domine, ex quo debitor tibi factus sum ob plures tractatus MSS. quos tuo beneficio a dilecto mihi in Christo D. Beauvoir accepi. Perlegi diligenter omnes, nec sine fructu;

plurima quippe ab iis cognitu dignissima, vel primum didici, vel clariùs intellexi; beatamque his difficillimis temporibus censeo Ecclesiam Gallicanam, quæ talem sibi in promptu habeat doctorem, in dubiis Consiliarium, in juribus suis tuendis Advocatum; qui et possit et audeat, non modo contra suos vel erroneos vel perfidos symmystas dignitatem ejus tueri, sed et ipsi summo Pontifici (ut olim B. Apostolus Paulus Petro) in faciem resistere, quia reprehensibilis est. Atque utinam hæc quæ jam Romæ aguntur, tandem aliquando omnibus vobis animum darent ad jura vestra penitus asserenda! Ut deinceps non ex pragmaticis (ut olim) sanctionibus; non (ut hoc ferè tempore) ex concordatis; non ex præjudicatis hominum opinionibus res vestras agatis; sed eâ autoritate quâ decet Ecclesiam tam illustris ac præpotentis imperii; quæ nullo jure, vel divino, vel humano, alteri olim aut Ecclesiæ aut homini subjicitur; sed ipsa jus habet intra se sua negotia terminandi; et in omnibus sub Rege suo Christianissimo, populum suum commissum propriis suis legibus et sanctionibus gubernandi.

Expergiscimini itaque, viri eruditi; et quod ratio postulat, nec refragatur religio, strenuè agite. Hoc bonorum subditorum erga Regem suum officium, Christianorum erga Episcopos suos, heu! nimium extraneorum tyrannide oppressos, pietas exigit, flagitat, requirit. Excutite tandem jugum istud, quod nec patres vestri nec vos ferre potuistis. Hic ad Reformationem non prætensam, sed veram, sed justam, sed necessariam Ecclesiæ nostræ primus fuit gradus. Quæ Cæsaris erant, Cæsari reddidimus; quæ Dei, Deo. Coronæ Imperiali Regni nostri suum suprematum, Episcopati suam ἀξίαν, Ecclesiæ suam libertatem restituit, vel eo solùm nomine semper cum honore memorandus, Rex Henricus VIII. Hæc omnia sub pedibus conculcaverat idem ille tunc nobis,

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qui jam vobis inimicus. Sæpius autoritas Papalis intra certos fines legibus nostris antea fuerat coërcita; et iis quidem legibus, quas siquis hodie inspiceret, impossibile ei videretur eas potuisse aliquâ vel vi vel astutiâ perrumpere. Sed idem nobis accidit quod illis, qui Dæmoniacum vinculis ligare voluere. Omnia frustrâ tentata; nihil perfecêre inania legum repagula, contra nescio-quos prætextus potestatis divinæ nullis humanis constitutionibus subditæ. Tandem defatigato regno dura necessitas sua jura tuendi oculos omnium aperuit. Proponitur quæstio Episcopis ac Clero in utriusque provinciæ synodo congregatis, an Episcopus Romanus in Sacris Scripturis habeat aliquam majorem jurisdictionem in regno Angliæ quàm quivis alius externus Episcopus? In partem sanam, justam, veram utriusque concilii suffragia concurrêre. Quod Episcopi cum suo Clero statuerant, etiam Regni Academiæ calculo suo approbârunt, Rex cum Parlamento sancivit: adeoque tandem, quod unicè fieri poterat, sublata penitùs potestas, quàm nullæ leges, nulla jura, vel civilia vel ecclesiastica, intra debitos fines unquam poterant continere. En nobis promptum ac paratum exemplum; quod sequi vobis gloriosum, nec minus posteris vestris utile fuerit! Quo solo pacem, absque veritatis dispendio, tueri valeatis; ac irridere bruta de Vaticano fulmina; quæ jamdudum ostenditis vobis non ultra terrori esse, utpotè a Sacris Scripturis edoctis, quod maledictio absque causâ prolata non superveniet. Prov. xxvi. 2.

State ergo in libertate quâ Christus vos donaverit: Frustra ad Concilium generale nunquam convocandum res vestras refertis. Frustra Decretorum vim suspendere curatis, quæ ab initio injusta, erronea, ac absurda, ac plane nulla erant. Non talibus subsidiis vobis opus est. Regiâ permissione, autoritate suâ a Christo commissâ, Archiepiscopi et Episcopi vestri in concilium na-

tionale coëant : Academiarum, Cleri, ac præcipue utrorumque principis Theologicæ Facultatis Parisiensis consilium atque auxilium sibi assumant : sic muniti quod æquum et justum fuerit decernant : quod decreverint etiam civili autoritate firmandum curent : nec patiantur factiosos homines aliò res vestras vocare, aut ad judicem appellare qui nullam in vos auctoritatem exposcere debeat; aut si exposcat, meritò a vobis recusari et poterit et debuerit.

Ignoscas, vir πολυμαθέσατε, indignationi dicam an amoris meo, si forte aliquanto ultrà modum commoveri videar ab iis quæ vobis his proximis annis acciderint. Veritatem Christi omni quâ possum animi devotione colo. Hanc vos tuemini; pro hac censuras Pontificias subiistis, et porrò ferre parati estis.

Ille, qui se pro summo ac ferè unico Christi vicario venditat, veritatem ejus sub pedibus proterit, conculcat. Justitiam veneror : Ac proinde vos injustè, ac planè tyrannicè, si non oppressos; at impetitos, at comminatos; at ideo non solùm non penitus obrutos, subversos, prostratos, quia Deus furori ejus obicem posuit, nec permiserit vos in ipsius manus incidere : non possum non vindicare, et contra violentum oppressorem, meum qualecunque suffragium ferre.

Jura ac libertates inclyti regni, celeberrimæ ecclesiæ, præstantissimi Cleri cum honore intueor. Hæc Papa reprobatur, contemnit : Et dum sic alios tractat, merito se aliis castigandum, certè intra justos fines coërcendum, exhibet. Siquid ei potestatis supra alios Episcopos Christus commiserit, proferantur tabulæ; jus evincatur; cedere non recusamus.

Siquam prærogativam Ecclesiæ Concilia sedis Imperialis Episcopo concesserint (etsi cadente Imperio, etiam eâ prærogativâ excidisse merito possit censi); tamen quod ad me attinet, ser-

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vatis semper regnorum juribus, ecclesiarum libertatibus, episcoporum dignitate, modo in cæteris conveniatur, per me licet, suo fruatur qualicunque primatu: non ego illi locum primum; non inanem honoris titulum invideo. At in alias ecclesias dominari; Episcopatum; cujus partem Christus unicuique Episcopo in solidum reliquit, tantum non in solidum sibi soli vindicare; siquis ejus injustæ Tyrannidi sese opposuerit, cælum ac terram in illius perniciem commovere; Hæc nec nos unquam ferre potuimus, nec vos debetis. In hoc pacis fundamento si inter nos semel conveniatur, in cæteris aut idem sentiemus omnes, aut facilè alii aliis dissentienti libertatem absque pacis jacturâ concedemus.

Sed abripit calamum meum nescio quis *Ενθουσιασμός* dum de vestris injuriis nimium sum sollicitus, et forte liberius quam par esset, de his rebus ad te scripsisse videbor.

Ego verò uti ea omnia, quæ tu in tuo Commonitorio exaraveris, etiam illa in quibus ab invicem dissentimus, grato animo accipio; ita ut apertè, ut candidè, et absque omni fuco porrò ad me scribere pergas, eaque *παρρησία* quâ amicum cum amico agere deceat, imprimis a te peto; eo te mihi amicorem fore existimans, quo simplicius, quo planius, quicquid senseris, liberè dixeris.

Nec de Commonitorio tuo amplius aliquid hoc tempore reponam; in quo cum plurima placeant, tum id imprimis, quod etiam tuo judicio, non adeo longe ab invicem distemus, quin si de fraternâ unionem ineundâ publicâ aliquando authoritate deliberari contigerit, via facile inveniri poterit ad pacem inter nos stabiliendam, salvâ utrinque Ecclesiæ Catholicæ fide ac veritate.

Quod ad alteros tuos tractatus de Constitutione Episcoporum in Ecclesiis vacantibus, siquidem Papa legitimè requisitus, facultates suas personis a Rege nominatis obstinate pernegaverit; in iis sane

reperio quod non tuâ eruditione et judicio sit. APPEND.
 Quare ne prorsus ἀσύμβολος discedam, ordinem tibi III.
 breviter delineabo constituendi Episcopos in hac
 Reformatâ nostrâ Ecclesiâ.

Tu judicabis, an aliquid magis canonicè vel
 excogitari vel statui potuerit.

No. VI.

*A letter from Archbishop Wake to Dr. P. Piers
 Girardin, written in October 1718.*

*Præstantissimo Viro, Consummatissimo Theologo,
 Dno. Patricio Piers de Girardin, sacræ facul-
 tatis Parisiensis Theologiæ Doctori,*

*Gul. prov. div. Cant. Arch'. Gratiam, Pacem, ac
 Salutem in Domino.*

Post prolixiores epistolas eruditissimo confratri tuo, D^{no} D^{ri} Du Pin hoc ipso tempore exaratas; quasque ego paulo minùs tuas, quàm illius estimari velim, facilius a te veniam impetrabo, vir spectatissime, si aliquanto brevius ad te rescribam; et in illis quidem animi mei vel amoris vel indignationi liberè indulsi: eâque simplicitate, quâ decet Christianum et maxime Episcopum, quid vobis, meâ saltem sententiâ, factu opus sit, apertè exposui. Siquid, vel tuo vel illius judicio, asperius quàm par esset a me exciderit, cum vestri causâ adeo commotus fuerim, facile id homini tam benevolè erga vos animato, uti spero, condonabitis; unaque reminiscimini, nullam unquam vobis stabilem inter vos pacem, aut Catholicam cum aliis unionem, haberi posse, dum aliquid ultrà merum honoris primatum ac προεδρίαν Pontifici Romano tribuitis. Hoc nos per aliquot sæcula experti sumus; vos jam sentire debetis, qui, nescioquo insano ipsius beneficio, adeo commodam occasionem nacti estis, non tam ab illius decretis ap-

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pellandi, quàm ab ipsius dominio ac potestate vos penitus subducendi. Ipse vos pro Schismaticis habet; qualem vos eum censere debetis. Ipse a vestrà communione se suosque separandos publicè denunciat. Quid vobis in hoc casu faciendum? Liceat mihi veteris illius Cæsareæ Episcopi Firmiliani verbis respondere; sic olim Stephanum Papam acriter quidem, sed non ideo minus justè, castigavit: "Vide quàm imperitiâ reprehendere audeas eos qui contra mendacium pro veritate nituntur.—Peccatum verò quàm magnum tibi exaggerasti, quando te a tot gregibus scidisti: excidisti enim te ipsum, noli te fallere: Siquidem ille est vere Schismaticus qui se a communione ecclesiasticâ unitatis apostatam fecerit. Dum enim putas omnes a te abstineri posse, solum te ab omnibus abstinuisti." Cypr. Op. Epist. 75.

Agite ergo, viri eruditi, et quo vos divina providentia vocat, libenter sequimini. Clemens Papa vos abdicavit; a suâ et suorum communione repulit, rejecit. Vos illius authoritati renuntiate. Cathedrâ Petri, quæ in omnibus Catholicis Ecclesiis conservatur, adhærete; Etiam nostram ne refugiatis communionem; quibuscum si non in omnibus omninò doctrinæ Christianæ capitibus conveniatis, at in præcipuis, at in fundamentalibus, at in omnibus articulis fidei ad salutem necessariis planè consentitis; etiam in cæteris, uti speramus, brevi consensuri. Nobis certè eo minus vos vel Hæreticos vel Schismaticos fore confidite, quòd a Papâ ejecti pro Hæreticis et Schismaticis Romæ æstimemini. Sed contrahenda vela, nec indulgendum huic meo pro vobis zelo; etsi sit secundum scientiam. Prudentibus loquor; vos ipsi, quod dico, judicate.

Ad literas tuas, præstantissime Domine, redeo; in quibus uti tuum de mediocritate meâ judicium, magis ex affectu erga me tuo, quàm secundum merita mea prolatum, gratanter accipio, ita in eo

te nunquam falli patiar, quod me pacis Ecclesiasticae amantissimum credas; omniaque illi consequendae danda putem, praeter veritatem. Quantum ad illam promovendam tu jamjam contuleris, ex sex illis propositionibus quas tuis inseruisti literis, gratus agnosco: ac nisi ambitiosè magis quàm hominem privatum deceat, me facturum existimarem, etiam eruditissimis illis confratribus tuis Doctoribus Sorbonicis, quibus priores meas literas communicasti, easdem per te gratias referrem. Sanè Facultas vestra Parisiensis, uti maximum in his rebus pondus meritò habere debeat, sive numerum, sive dignitatem, sive denique eruditionem suorum membrorum spectemus; ita a vobis exordium sumere debebit unio illa inter nos tantopere desiderata, siquidem eam aliquando iniri voluerit Deus.

Interim gratulor vobis post illustrissimum Card. Noaillium, alterum illud Ecclesiae Gallicanae, fidei Catholicae Columnam et Ornamentum, procuratorem regium, D. D. De Joly de Fleury. Quem virum ego non jam primum ex tuis literis debito prosequi honore didici, verum etiam ob ea quae vestri causâ his proximis annis publicè egerit, antea suspicere, et penè venerari, consueveram. Sub his ducibus, quid non sperandum in publicum vestrum ac Catholicae Ecclesiae commodum? Intonet de Vaticano Pontifex Rom. fremant inter vos ipsos conjurata turba, Romanae curiae servi magis quàm suae Galliae fideles subditi. His praesidiis ab eorum injuriis tuti, vanas eorum iras contemnere valeatis.

Ego vero, uti omnia vobis publicè fausta ac felicia precor, ita tibi, spectatissime vir, me semper addictissimum fore promitto. De quo quicquid aliàs senseris, id saltem ut de me credas jure posulo; me sincerè veritatem Christi et amare et quærere; et, nisi omninò me fallat animus, etiam assecutum esse. Nulli Christiano inimicus ante-

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III. hac aut fui aut deinceps sum futurus; sic de erroribus eorum, qui a me dissident, judico, ut semper errantes Deo judicandos relinquam. Homo sum, errare possum; sic verò animatus audacter dicam, Hæreticus esse nolo. Te verò, siquidem id permittas, fratrem; sin id minus placeat, saltem id indulgebis, ut me verè et ex animo profitear, excellentissime Domine, tui amantissimum,

W. C.

No. VII.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Nov. 6, O. S. 1718.

YOUR last letter gives me some trouble, but more curiosity. I little thought, when I wrote to your two doctors, that my letters should have been read, much less copies of them given to any such great persons as you mention. I write in haste, as you know, and trust no amanuensis to copy for me, because I will not be liable to be betrayed. And upon a review of my foul, and only copy of them, since I had your account from Paris, I find some things might have been more accurately expressed, had I taken more time to correct my style. But I wish that be the worst exception against them: I fear the freedom I took in exhorting them to do somewhat in earnest, upon so fair a provocation, with regard to the papal authority, though excused as well as I could, will hardly go down so effectually as I could wish with them. This raises my curiosity to know truly and expressly how that part of my letters operated on both your doctors; which, by a wary observation, you may in good measure gather from their discourse. I cannot tell whether they showed my letters to you; if they did, I am sure you

will think I did not mince the matter with them in that particular.

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Of your two doctors, Dr. Piers seems the more polite; he writes elegantly, both for style and matter; and has the freer air, even as to the business of an union. Yet I do not despair of Dr. Du Pin, whom, thirty years ago, in his collection of tracts relating to church discipline, I did not think far from the kingdom of God.

No. VIII.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Nov. 18, 1718.

AT present my more particular curiosity leads me to know the sentiments of the leading men in France with regard to the court of Rome: from which, if we could once divide the Gallican church, a reformation in other matters would follow of course. The scheme that seems to me most likely to prevail, is to agree in the independence (as to all matters of authority) of every national church on any others; and in their right to determine all matters that arise within themselves; and for points of doctrine, to agree, as far as possible, in all articles of any moment (as in effect we either already do, or easily may): and for other matters, to allow a difference till God shall bring us to a union in those also.—One only thing should be provided for, to purge out of the public offices of the church such things as hinder a perfect communion in the service of the church, that so whenever any come from us to them, or from them to us, we may all join together in prayers and the holy sacraments with each other. In our liturgy there is nothing but what they allow of,

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save the single rubric relating to the Eucharist; in theirs nothing but what they agree may be laid aside, and yet the public offices be never the worse or more imperfect for want of it. Such a scheme as this, I take to be a more proper ground of peace, at the beginning, than to go to more particulars; if in such a foundation we could once agree, the rest would be more easily built upon it. If you find occasion, and that it may be of use, you may extract this project, and offer it to their consideration, as what you take to be my sense in the beginning of a treaty. Not that I think we shall stop here, but that, being thus far agreed, we shall the more easily go into a greater perfection hereafter. I desire you to observe, as much as you can, when it is I may the most properly write to the doctors. I took the subject of the pope's authority in my last, as arising naturally from the present state of their affairs, and as the first thing to be settled in order to an union. How my freedom in that respect has been received, I desire you freely to communicate.

No. IX.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Dec. 2, O. S. 1718.

I AM glad the two doctors seem to receive my last letters so well. The truth is, that while they manage as they do with the court of Rome, nothing will be done to any purpose. And all ends in trifling at the last. We honestly deny the pope all authority over us: they pretend, in words, to allow him so much as is consistent with what they call their Gallican privileges; but let him never so little use it contrary to their good liking, they protest against it, appeal to a general

council, and then mind him as little as we can do. APPEND.
 In earnest, I think we treat his holiness not only III.
 with more sincerity, but more respect than they :
 for to own a power, and yet keep a reserve to
 obey that power only so far and in such cases as
 we make ourselves judges of, is a greater affront,
 than honestly to confess that we deny the power,
 and, for that reason, refuse to obey it. But my
 design was partly to bring them to this, and partly
 to see how they would bear, at least the proposal,
 of totally breaking off from the court and bishop
 of Rome.

What you can observe or discover more of
 their inclinations in this particular will be of
 good use; especially if it could be found out
 what the court would do, and how far that may
 be likely to countenance the clergy in such a
 separation. In the meantime it cannot be amiss
 to cultivate a friendship with the leading men of
 that side, who may in time be made use of to the
 good work of reforming in earnest the Gallican
 church. I am a little unhappy that I have none
 here I yet dare trust with what I do; though I
 am satisfied most of our high-church bishops and
 clergy would readily come into such a design.
 But these are not men either to be confided in, or
 made use of, by

Your assured friend,

W. CANT.

P. S. Did Cardinal de Noailles know what
 authority the Archbishop of Canterbury has
 got by the Reformation, and how much a greater
 man he is now than when he was the pope's
 legatus natus, it might encourage him to follow
 so good a pattern, and be assured (in that case)
 he would lose nothing by sending back his cardinal's
 cap to Rome. I doubt your doctors know
 little of these matters.

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No. X.

*Extract of a letter from Archbishop Wake to
Mr. Beauvoir.*

Jan. 23, O. S. 1718.

WHEN you see my letter (for I conclude the doctor will show it you), you may do well to bring on the discourse of our episcopal rights and privileges in England; and particularly of the prerogatives of the Archbishop of Canterbury, which I believe are greater than those of the Archbishop of Rheims, or of all the archbishops in France. This may raise in them a curiosity to know more of this matter, which, if they desire, I will take the first little leisure I have to give them a more particular account of it. We must deal with men in their own way, if we mean to do any good with them. They have been used to a pompous ministry, and, like the Jews heretofore, would despise the Messiah himself, if he should come in a poor and low estate to them. And therefore, though for myself I account all temporal grandeur as nothing; nay, am afraid it has rather hurt the church of Christ, and the true spirit of piety and religion, than done any real service to either; yet it may be a means of disposing these gentlemen to a more favourable thought of, and inclination towards a Reformation; to convince them that they return to the truth of Christianity, and leave the corruptions of Rome, without losing any honour, any power, that a servant of Christ would desire to be troubled withal. Had the first reformers in France yielded to this scheme, as we in England showed them an example, the whole Gallican church had come into them, and been at this day as we are now: we must therefore hit off the blot which they made; and satisfy their ambition so far as to show

them, that they may reform, without giving up either their authority or revenues; and be still as great, but much better bishops, under our circumstances than under their own.

As to the pope's authority, I take the difference to be only this; that we may all agree (without troubling ourselves with the reason) to allow him a primacy of order in the episcopal college; they would have it thought necessary to hold communion with him, and allow him a little canonical authority over them, as long as he will leave them to prescribe the bounds of it: we fairly say we know of no authority he has in our realm; but for actual submission to him, they as little mind it as we do.

At present he has put them out of his communion; we have withdrawn ourselves from his; both are out of communion with him, and I think it is not material on which side the breach lies.

No. XI.

A letter from Archbishop Wake to Mr. Beauvoir.

Feb. 5, 1718-19, O. S.

I do not doubt but that mine of the 18th of January, with the two inclosed for my Lord Stair and Dr. Du Pin, are, before this, come safe to you. I should not be sorry if, upon this late transaction between the doctor and ministry, you have kept it in your hands, and not delivered it to him. I had just begun a letter to Dr. Piers, but have thrown aside what I writ of it, since I received your last; and must beg the favour of you to make my excuse to him, with the tenders of my hearty service, till I see a little more what the meaning of this present inquisition is. I am not so unacquainted with the finesses of courts, as not to apprehend that what is now done may be as well in favour of the doctor's attempt as

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against it. If the procureur-general be indeed well affected to it, he might take this method, not only to his own security, but to bring the affair under a deliberation, and give a handle to those whom it chiefly concerns, to discover their sentiments of it. But the matter may be also put to another use, and nobody can answer that it shall not be so; and till I see what is the meaning of this sudden turn, I shall write no more letters for the French ministry to examine, but content myself to have done enough already to men who cannot keep their own counsel, and live in a country where even the private correspondence of learned men with one another must be brought to a public inquiry, and be made the subject of a state inquisition. I am not aware, that in any of my letters there is one line that can give a just offence to the court. I have always took it for granted, that no step should be taken towards an union, but with the knowledge and approbation, and even by the authority, of civil powers: and, indeed, if I am in the right, that nothing can be done to any purpose in this case but by throwing off the pope's authority, as the first step to be made in order to it, it is impossible for any such attempt to be made by any power less than the king's. All, therefore, that has passed hitherto stands clear of any just exception as to the civil magistrate; it is only a consultation, in order to find out a way how a union might be made, if a fit occasion should hereafter be offered for the doing of it. Yet still I do not like to have my letters exposed in such a manner, though satisfied there is nothing to be excepted against in them, and think I shall be kind to the doctors themselves, to suspend, at least for a while, my farther troubling of them. I hope you will endeavour, by some or other of your friends, to find out the meaning of this motion; from whom it came; how far it has gone;

what was the occasion of it; and what is like to be the consequence of it; what the Abbé Du Bois says of my letters, and how they are received by him and the other ministers. I shall soon discover whether any notice has been taken of it to our ministry; and I should think if the Abbé spoke to your lord about it, he would acquaint you with it.

No. XII.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Feb. 24, 1718.

I do not at all wonder that the cardinals Rohan and Bissi should do all they can to blacken the good Cardinal de Noailles, and in him the party of the Anti-constitutionists, but especially the Sorbonne, their most weighty and learned adversaries; and I am sensible that such a complaint is not only the most proper to do this, but to put the court itself under some difficulties, which way soever it acts upon it. But I am still the more curious to learn, if it were possible, not only the proceedings of the ministry above board hereupon, but their private thoughts and opinions about it. I am under no concern upon my own account, farther than that I would be unwilling to have my letters scanned by so many great men, which will scarcely bear the judgment of my very friends. You must do me the favour to get out of your doctors what will be most obliging to them, whether to continue to write to them, or to be silent for a while, till we see what will be the effect of this inquiry. In the meantime, it grows every day plainer what I said from the beginning, that no reformation can be made but by the authority and with the concurrence of the court;

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and that all we divines have to do, is to use our interest to gain them to it, and to have a plan ready to offer to them, if they should be prevailed upon to come to it.

I am at present engaged in two or three other transactions of moment to the foreign protestants, which take up abundance of my time; God knows what will be the effect of it. Nevertheless, if I can any way help to promote this, though I am at present without any help, alone, in this project, I shall do my utmost, both to keep up my poor little interest with the two doctors and their friends, and to concert proper methods with them about it. The surest way will be, to begin as well, and to go as far as we can, in settling a friendly correspondence one with another: to agree to own each other as true brethren, and members of the catholic Christian church: to agree to communicate, in every thing we can, with one another (which, on their side, is very easy, there being nothing in our offices in any degree contrary to their own principles); and would they purge out of theirs what is contrary to ours, we might join in the public service with them, and yet leave one another in the free liberty of believing transubstantiation or not, so long as we did not require any thing to be done by either in pursuance of that opinion. The Lutherans do this very thing; many of them communicate, not only in prayers, but the communion with us; and we never inquire whether they believe consubstantiation, or even pay any worship to Christ as present with the elements, so long as their outward actions are the same with our own, and they give no offence to any with their opinions.

P. S. Since this last accident, and the public noise of an union at Paris, I have spoken some-

thing more of it to my friends here, who, I begin to hope, will fall in with it. I own a correspondence, but say not a tittle how far, or in what way I have proceeded, more than that letters have passed, which can no longer be a secret. I have never shown one of my own or the doctor's to any body.

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No. XIII.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

March 16, S. V. 1718.

I THANK you for your account of what passed between Mons. Hop and you, relating to the project of an union: I doubt that gentleman will not be pleased with it; because, indeed, the Gallican church will never unite with any church that has not an orderly episcopacy in it. I am very sorry my poor letters are made so public. The next thing will be, that either the imprudence of our friends, or the malice of our enemies, will print them; and then I shall have censures enough for them, perhaps some reflections printed upon them, or answers made to them; but this shall not engage me in any defence of them, or in taking any farther notice of them. I beg you to keep those I have written to yourself from all view; for I have no copies of them, and I wrote them as I do my other ordinary letters, without any great thought or consideration, more than what my subject (as I was writing) led me in that instant to. This is the liberty to be taken with a friend, where one is sure what he writes shall go no farther; but for the same reason, will require the strictest suppression from any other view. I cannot yet guess what this turn means, nor how it will end: I wish your doctors could give you some farther light into it.

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P. S. I entreat you never to forget me to the two good doctors whom I love and honour: keep up the little interest I have with them. As soon as ever the present turn is over, I will write to Dr. Girardin. I hope my letters will not always be carried as criminals before the Secretary of State, though I am persuaded he bears no ill-will to me.

No. XIV.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Apr. 29, 1718.

I AM much concerned to hear that Dr. Du Pin decays so fast; I feared by his last letter that he was sinking apace. Pray, is there any good print of him taken these last years? for I have one that was made when he was a young man. I am sorry Dr. Piers grows faint-hearted; I never thought any thing could be done as to a reformation in France, without the authority of the court, but I was in hopes the regent and others might have found their account in such an attempt; and then the good disposition of the bishops, clergy, and Sorbonne, with the parliament of Paris, would have given a great deal of spirit and expedition to it. I have done what was proper for me in that matter: I can now go no farther, till the Abbot Du Bois is better disposed; yet I shall still be pleased to keep up a little esteem between those gentlemen, which will do us some good, if it does not do them any service. I am apt to think the good old man (Du Pin) does not think us far from the kingdom of heaven. I have with this sent a letter of friendship to Dr. Piers, which you will be so kind as to send him, with my kind respects.

No. XV.

*Extract of a letter from Archbishop Wake to Dr.
Du Pin, dated Lambeth, May 1, 1719.*

N.B. Du Pin was dead before it arrived at Paris.

SPERAVERAM equidem tuâ auctoritate, constantiâ, eruditione, pietate, moderatione, quæ omnia adeò in te perfecta esse noscuntur, ut vix in aliis singula, præclari aliquid ad Dei gloriam, Ecclesiæque Gallicanæ utilitatem perfici potuisse. Crediderim advenisse tempus, in quo, excusso Romanæ tyrannidis jugo, unâ nobiscum in eandem communionem coalesceretis. In dogmatibus, prout à te candide proponuntur, non admodum dissentimus: in regimine ecclesiastico minus: in fundamentalibus, sive doctrinam sive disciplinam spectemus, vix omninò. Quàm facilis erat ab his initiis ad concordiam progressus, modò animos haberemus ad pacem compositos! Sed hoc principibus seculi non arridet, unionis inimicis etiam plurimum displicet: neque nobis fortè dabit Deus esse tam felicibus, ut ad hujusmodi unionem nostram qualemcunque operam conferamus. Relinquamus hoc illi, in cujus manu sunt rerum omnium tempora et occasiones. Sufficiat voluisse aliquid in tam insigni opere, fortè et semina in terram projecisse, quæ fructum tandem multiplicem proferant. Interim, quod nemo nobis denegare possit, nos invicem ut fratres, ut ejusdem mystici corporis membra, amplectamur,

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No. XVI.

Extract of a letter from Archbishop Wake to Mr. Beauvoir.

Feb. 9, S. V. 1719-20.

I HEARTILY wish there were either spirit or inclination enough in the Sorbonne to go on with our friend the Abbé's project; but the fire decays, men's inclinations cool: the court will do nothing, and you are very sensible, that without the court nothing can be done in any such affair. Nevertheless, their good opinion of the church of England should be kept up as much as possible; we should encourage them all we can to account of us as of brethren, who have only thrown off what they are weary of, the tyranny of the court of Rome, without any change in any fundamental article, either of the doctrine or government of the Catholic church. And upon this ground I shall be ready to continue a brotherly correspondence with any of their great men, provided it be done with such caution, as may not expose my letters to be made prisoners to a Secretary of State, a thing which can never become my character, and may carry an ill aspect, even in our own court, till the thing be rightly understood.

No. XVII.

Extract of a letter from the Archbishop to Mr. Beauvoir.

March 31, 1720.

I THANK you for your account of the present state of the French church. It is a very odd one indeed; but will settle into an agreement at last: When once the appellants begin to break, the court will drive all the obstinate (as they will call them; I should name them the honest men, of courage and constancy) to a compliance.

No. XVIII.

*Extract of a letter from the Archbishop to Mr.
Beauvoir.*

April 19, O. S. 1720.

I PERCEIVE by some late letters from him (Piers Girardin), that he begins to despair of the business of the constitution. He has reason : the Cardinal De Noailles is ensnared, and has gone too far to retire. The new archbishop of Cambray will be a cardinal, and this affair of the constitution must procure the calot for him. The regent himself is afraid of the Spanish party, and the Jesuits ; and he will gain, or at least appease them. For all these reasons, the doctrine of the church and the Gallican liberties must be abandoned ; and on the slight pretence of a comm^t. of no esteem with the opposite party, an accommodation will certainly be made ; and those who will not voluntarily go, shall be driven into it. If our poor friend be one of those who must hereby suffer, why may he not consider of a retreat hither ? and since he cannot yet bring on an union with the two churches, unite himself with ours, from which I am sure his principles, and I believe his inclinations, are not greatly distant ? But this must be managed very tenderly, and rather by a kind of rallying, than a direct proposal of it. If he inclines to it, he will easily understand your meaning ; if not, it is best not to go on far with him in a matter in which you will have no good success.

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No. XIX.

*Extract of a letter from Archbishop Wake to Mr.
Le Clerc.*

April. 1719.

NOVUM Testamentum Gallicum, notis tuis feliciter ornatum, totum, nec sine fructu, perlegi. Præfatione tuâ eidem præfixâ mirificè affectus sum; legi, relegi, quin et sæpiùs deinceps repetam. Ita me in ipso præsertim ejus initio commovit, ut veræ pietatis in eâ relucens spiritum nunquam satis laudare possim, vel animo meo satis altè imprimere.

Et quamvis in annotationibus tuis quædam liberius dicta occurrant, quæ non æque omnibus placeant, neque mihi ipsi ubique satisfaciant; ferro tamen, et vel in ipso tuo a communi sententiâ discessu aliquid mihi invenire videor, quod ignorare magis quàm acerbiùs reprehendere debeam, multo minùs inclementiùs damnare. Libertatem prophetandi, modo pia ac sobria sit, cum charitate, ac mansuetudine conjuncta, nec contra analogiam fidei semel sanctis traditæ, adeò non vituperandam, ut etiam probandam censeam. De rebus adiaphoris cum nemine contendendum puto. Ecclesias reformatas, etsi in aliquibus a nostrâ Anglicanâ dissentientes, libenter amplector. Optarem equidem regimen episcopale bene temperatum, et ab omni injustâ dominatione sejunctum, quale apud nos obtinet, et, siquid ego in his rebus sapiam, ab ipso Apostolorum ævo in Ecclesiâ receptum fuerit, et ab iis omnibus fuisset retentum; nec despero quin aliquando restitutum, si non ipse videam, ac posteri videbunt. Interim absit ut ego tam ferrei pectoris sim, ut ob ejusmodi defectum (sic mihi absque omni invidiâ appellare liceat) aliquas earum a communione nostrâ abscindendas credam; aut cum quibusdam furiosis inter nos scriptoribus, eas nulla vera ac

valida sacramenta habere, adeoque vix Christianos esse pronuntiem. Unionem arctiorem inter omnes reformatos procurare quovis pretio vellem. Hæc si in regimine ecclesiastico, ac publicis Ecclesiarum officiis obtineri potuit; aut ego plurimum fallor, aut id solum brevi conduceret ad animorum inter eos unionem conciliandam, et viam sterneret ad plenam in omnibus majoris momenti dogmatibus concordiam stabiliendam. Quantum hoc ad religionis nostræ securitatem conduceret, quantum etiam ad Pseudo-catholicorum Romanensium conversionem, cæcus sit qui non videat.—Sed abripuit me longius quàm par esset, hæc semper mihi dulcis de pace ac unione Ecclesiarum Reformatarum cogitatio.—&c. &c.

No. XX.

Archbishop Wake's letter to the pastors and professors of Geneva.

8 Apr. 1719.

QUAMVIS literis vestris nihil mihi gratius potuit afferri, non tamen absque summo dolore, vix oculis siccis, eas perlegi; neque credo quenkum esse tam ferrei pectoris, qui ad ea mala quæ in illis referuntur non perhorrescat; mireturque talia ab hominibus erga homines, a popularibus erga populares suos, a Christianis denique erga Christianos, idque (quod fidem omnem exsuperare valeat) etiam religionis causâ fieri et perpetrari.

Vos interim, venerandi viri, quod vestri erat officii, sedulo præstitistis. Delegatos Ecclesiarum Hungaricarum amicè accepistis. Querimoniam eorum, eâ quâ par erat charitate atque sympathiâ fraternâ audivistis; nullâque morâ adhibitâ ad remedium malis ipsorum inveniendum omnes vestras cogitationes convertistis. Per illustres magistratus vestros, cæteros Reformatæ Religionis principes atque senatores, ad persecutiones ho-

APPEND. rum fratrum vestrorum seriò considerandas, excitavistis; et ut suam auctoritatem interponerent ad sedandas eorum oppressiones enixissimè obsecrâstis.

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Denique, nequid vel minimi ponderis desideretur quo studium vestrum in hoc tam insigni charitatis opere exequendo ostendatis, etiam meâ qualicunque operâ uti voluistis, ad animum Augustissimi Regis nostri commovendum, ne in hac tam gravi suâ necessitate afflictis Christi servis deesset.

O amorem vere Christianum! et qualem deceat ejusdem corporis membra erga se invicem habere! Dignum profecto et vobis, et eximio illo vestro congressu, opus: ut quo præcipuè tempore convenistis ad laudes Dei celebrandas, qui per duo jam secula Religionem Reformatam vobis incolumem servaverit; eodem etiam illam ipsam Religionem Evangelicam in aliis regionibus oppressam, concussam, ac tantum non extremum quasi spiritum trahentem, sublevetis, et, si fieri possit, in integrum restituatis.

Ego vero, fratres charissimi, et propriâ voluntate motus, et vestro tam illustri exemplo impulsus, adeo eodem vobiscum ardore accendor, ut nihil non tentandum putem, quo vestris tam piis, tam justis, tamque benignis conatibus optatum successum compararem.

Imprimis igitur nobilem virum Comitem Sunderlandiæ Primarium Regis Ministrum sedulò adivi: Literas vestras illi communicavi; Petii, oravi, ut in hac re suam mihi operam atque auxilium concedere vellet; utque simul Regiam Majestatem adiremus; non quod de ipsius promptâ voluntate dubitarem, sed ut quæ in hac causâ facienda essent, eo majori vigore atque promptitudine perficerentur. Successit, ferè ultra spem, conatus noster. Utriusque Ecclesiæ tum Hungariæ tum vicinæ Vallensis, oppres-

siones Regi, eo quo par erat affectu, exposuimus. APPEND.
III.
Favorem ejus atque auctoritatem apud Cæsarem Regemque Sardiniae obnixè imploravimus, ut ab his tam injustis vexationibus, eorum jussu et mandatis, liberentur. Et præcipuè quod ad Pedemontanas Ecclesias attinet, etiam adhortati sumus, ut jure suo a Rege Sardiniae postularet, ut pacta in his quæ Religionis exercitium concernent, earum gratiâ inita meliori fide in posterum observentur. Annuit votis nostris Rex Serenissimus: neque dubito quin legatis suis jamdudum præceperit, ut omnem quam possunt operam suo nomine impendant, quo ab istis adeo iniquis oppressionibus utriusque Ecclesiæ membra liberentur. Orandus Deus ut tantis Principis conatibus, in hac tam justâ, tam piâ, tam religioni Christianæ proficuâ interpellatione aspirare dignetur; et oppressis suis servis exoptatam requiem tandem concedere, pro immensâ suâ misericordiâ velit.

Interim, dum hæc feliciter, uti spero, peraguntur, ignoscite, fratres dilectissimi, si majoris quidem laboris atque difficultatis, sed longè maximi omnibus commodi, inceptum, vobis proponam; in quo et sæpe alias et hoc tempore complures primariæ dignitatis viri summo studio allaborant; et quod ab omnibus, quibus puritas Evangelii reipsâ cordi sit, una secum allaborandum sperant. Jamdudum sentitis quo mea tendit adhortatio; ad unionem nimirum inter omnes quæ ubique sunt Ecclesias, quæ his ultimis sæculis a communione, seu veriùs tyrannide pontificis Romani sese subdlexerunt, sedulò promovendam. Quin hoc fieri possit, si quidem animum ad concordiam promptum omnes attulerimus, nullatenus dubitandum est: quin fieri debeat, nemo prudens negaverit, &c. &c.

Vos interim, F. C. hoc agite, ut saltem inter vos ipsos pax atque concordia inviolabiliter conservetur. Summo quippe dolore, anno præte-

APPEND. III. rito, accepi dissensiones inter vos ortas fuisse, de capitulis aliquot circa doctrinam de Gratiâ Universalis, aliisque quæstionibus longè difficillimis; in quibus optimi viri et doctissimi Theologi idem per omnia haudquaquam sentiunt. Angit hoc sanè, idque non mediocriter, animum meum. Et quamvis nollem vobis videri *αλλοτριοςπισκοπος*, aut in alienam (quod aiunt) messem falcem meam immittere; permittite tamen ut in spiritu charitatis, eoque quo erga vos feror amore fraterno, vos obsecrem, et in Domino obtester, ut in hujusmodi rebus; quatenus id fieri possit, idem sentiatis omnes; quod si id non assequi valeatis, ut saltem sic alii alios feratis, ut nullum sit inter vos schisma, nullus querimoniarum aliquorum adversus alios locus: ut non nimium curiosi sitis in iis determinandis quæ Deus non admodum clarè revelaverit, quæque absque salutis dispendio tutò nesciri poterint. Quæ sapientissimi prædecessores nostri, in omnibus suis confessionibus, cautè tractanda censuerunt, eaque moderatione, ut universi in iis subscribendis consentirent: et a quorum prudenti cautelâ sicubi postea dicessum fuerit; contentiones, lites, inimiciæ, aliaque infinita incommoda, protinus subsecuta sunt.

In his disquisitionibus Lutherani à Reformatis dissident; nec Reformati ipsi prorsus inter se conveniunt. Ecclesia Anglicana, optimo consilio, exemplo ab omnibus imitando, nullius conscientiae, his in rebus, jugum imponit. Quæ de illis in articulis suis statuerit, talia sunt, ut ab omnibus ex æquo admittantur. His contenta, nec ipsa aliquid ampliùs requirit curiosiùs statuere. Hinc summa inter nos pax cum sobriâ sentiendi libertate conjuncta. Utinam et vobis iisdem conditionibus concordia stabiliatur, utque veteri confessione vestrà Helveticâ contenti, neque alicui permetteretis aliter docere; neque ab aliquo quidpiam profitendum requireretis, ultra id quod ab

initio requisitum fuerit; cum tamen summi illi viri Calvinus et Beza (ut de aliis taceatur) secus de his articulis sentirent, quàm alii plures; quos tamen non solùm tolerandos, sed et pro fratribus habendos ritè ac sapienter judicârunt.

Hoc vobis non modò pacem inter vos ipsos conciliabit, verùm etiam concordiam cum aliis Ecclesiis Reformatis sartam tectam tuebitur. Absque hujusmodi temperamine, unio illa cum Protestantibus, tantoperè desiderata, nullo modo iniri poterit. Vos, igitur, seriò hæc, ut par est, considerate: nec a nobis, a plerisque aliis Reformatis, etiam a vestris antecessoribus, novis ac durioribus impositionibus secedite, &c. &c.

N. B. The former part of this letter, which relates to the intercession of Archbishop Wake in behalf of the Hungarian and Piedmontese churches, has never been hitherto published. The latter part, beginning with these words: "Interim dum hæc feliciter peraguntur, ignoscite," &c. was inserted by Professor Turretin of Geneva, in his work entitled *Nubes Testium*. The words "Interim dum hæc," &c. were, from an ignorance of their connexion with what goes before, supposed by some learned men to relate to the projected union between the English and Gallican churches; and Kiorningius, who says, in his Dissertation, *De Consecrationibus Episcoporum Anglorum*, that Dr. Wake communicated this project to the divines of Geneva, fell into this mistake, and probably drew Dr. Mosheim after him.

No. XXI.

Extract from Archbishop Wake's letter to Professor Schurer at Bern, July, 1718.

DE Angliâ nostrâ te peramanter et sentire et scribere plurimum gaudeo. Quanquam enim non adeò cæcus sim patriæ meæ amator, ut non plurima hîc videam quæ vel penitùs sublata vel in melius mutata quovis pretio vellem, tamen aliqua etiam in hac temporum fæce occurrere, optimis etiam seculis digna, et quæ ipsa primæva Ecclesia Christiana probare, ne dicam et laudare, potuisset, et tu æquissimè agnoscis et nos nobis gratulamur.

No. XXII.

To Professor Turretin, July, 1718.

Speaking of Bishop Davenant's opinion as agreeable to his own.

UTINAM sic sentiremus omnes! Et, fundamentalibus religionis articulis semper salvis, nihil ultra ab aliquo subscribendum requireremus, quod bonorum hominum conscientiis oneri esse potest, certè Ecclesiæ utilitatem parùm promovebit.—Ut enim de hac Ecclesiarum Reformatarum utilitate paucis dicam: primum earum stabilimentum in hoc consistere, ut omnes sese, quantum fieri possit, contra papalem potentiam ac tyrannidem tueantur, nemini credo dubium esse possit. Ut in hunc finem quàm arctissimè inter se uniantur, et in idem corpus coalescant; adeò ut siquid alicui ex iis Ecclesiæ damni aut detrimenti a communi hoste fuerit illatum, id ab omnibus tanquam suum haberetur, concedi etiam necesse est.

Ut denique pax et concordia cujuslibet Ecclesiæ Reformatæ inter suos, ac cum aliis omnibus ejusmodi Ecclesiis conservetur; unicuique viro bono, sed præsertim Ecclesiarum illarum magistratibus atque ministris totis viribus enitendum esse, ad eò clarè apparet, ut nullâ probatione firmiori indigeat.

Afterwards.

Quid in hac re aliud faciendum restat, nisi ut tuâ et amicorum tuorum auctoritate primò facultas vestra Theologica, Magistratus, Ministri, Cives Genevenses; deinde eorum exemplo atque hortatu reliqua etiam fœderis Helvetici membra reformata omnem lapidem moveant, ut pacem Ecclesiis Bernensibus restituant? Neque id ego sic fieri vellem, ut non simul et religionis veritati et doctrinæ puritati consulatur. Subscribant Ministri, Professores, Theologi, Confessioni vestræ veteri, anno editæ: prohibeantur, sub quâvislibet pœnâ, ne ullam in concionibus, scriptis, thesibus, prælectionibus sententiam publicè tueantur illi Confessioni quovismodo contrarium. Id solum caveatur, ne multiplicentur hujusmodi subscriptiones absque necessitate; neque strictè nimis inquiratur in privatas hominum eruditorum sententias; modo suis opinionibus frui pacificè velint; et neque docendo, neque disputando, neque scribendo, a publicâ confessione secedere, aut errores suos (si tamen errores reverâ fuerint) in scandalum cujusvis, multò magis Ecclesiæ aut Reipublicæ divulgare.—Habes, vir spectatissime, sententiam meam.

APPEND.
III.

No. XXIII.

*Extract from a letter of Archbishop Wake to
Professor Schurer at Bern, July, 1719.*

QUÆ de formulâ Consensûs mihi narras, abundè placent: qui uti nolim laqueum absque causâ injici conscientiis bonorum atque eruditorum hominum; ita neque fræna laxanda censeo quibuscunque novatoribus ad pacem publicè turbandam; eaque vel scribenda vel docenda, quæ viris piis jure scandalum præbeant, quæque Confessioni vestræ olim stabilitæ falsitatis notam injuriâ inurere videantur. Intra hos igitur limites si steterint Magistratus vestri, neque aliquid amplius a Lausannensibus requirant, nisi ut hoc demùm fine formulæ Consensûs subscribant; sperandum est nullum schisma, eâ de causa, inter vos exoriturum. Pacem publicam tueri, etiam in rebus ad fidem spectantibus, Magistratus Christianus et potest et debet: conscientiis hominum credenda imponere, nisi in rebus claris et perspicuis, et ad salutem omninò necessariis, nec potest nec debet. Quod si contra faciat, subditis tamen semper licebit ad Apostolorum exemplar, si quidem aliquid falsi, aut incertæ veritatis iis subscribendum injunxerint, obedire Deo potius quàm hominibus.

No. XXIV.

Extracts from Archbishop Wake's letter to Professor Turretin, in answer to one from him, dated December 1, 1718.

RES Bernensium ecclesiasticas nondum penitus tranquillas esse et doleo et miror; eoque magis, quod hisce temporibus hæ de decretis divinis altercationes ubique ferè alibi ad exitum sint perductæ. Quæ mea sit de iis sententia, nec adhuc cuiquam apertè declaravi, neque, ut deinceps patefaciam, facilè me patiar induci. Hoc apud nos, tum ex mandatis regiis, tum ex diu servatâ (utnam semper servandâ) consuetudine fixum est atque stabilitum, neque a quoquam exquirere quid de his rebus sentiat, modo articulis religionis, publicâ auctoritate constitutis, subscribat; neque in concionibus aut etiam disputationibus theologicis, aliquid ampliùs de iis determinare, quàm quod illi articuli expressè statuunt et ab omnibus ad ministerii munus admittendis profitendum requirant.

Then follows an historical narrative of the rise, and occasion, and censure of the Lambeth Articles; as also of the rise and progress of Arminianism under the reigns of James I. and Charles I. and of the subsiding of all disputes of that kind under Charles II.—He then subjoins:

Et quidem illud imprimis observatu dignum æstimo, quàm moderatè quàm prudenter, in hac tam difficili disquisitione, optimi illi viri, martyres ac confessores Christi constantissimi, quos Divina Providentia ad reformandam hanc nostram Ecclesiam seligere dignatus est, se gesserunt. Non illi curiositati cujusvis aliquid indulgendum putâ-

APPEND. runt ; non sed incertis hominum hypothe-
 III. sibus de decretis divinis alicujus fidem alligare fas
 esse censuerunt. Sciebant quàm inscrutabilia sint
 consilia Dei ; et quanto intervallo omnes nostras
 cogitationes exsuperent. Ideòque non religiosè
 minùs quàm sapienter inter justos terminos sese
 continuerunt ; neque in necessariis ad fidem nos-
 tram de hisce mysteriis stabiliendam deficientes,
 neque in non-necessariis determinandis officiosi ;
 unde fortè pro verâ fide errorem, pro pace discor-
 diam, pro fraternâ unione ac charitate, divisionem,
 odia, inimicitias in Ecclesiam Christi inducere po-
 terant.

Hæc fuit eorum simplicitas verè evangelica ;
 pietate non minùs quàm sapientiâ commendabilis ;
 eòque magis suspicienda, ac ferè pro divinâ ha-
 benda, quod tot annorum experienciâ reperta sit
 non solùm optimam fuisse pacis ac concordiae re-
 gulam, verùm etiam unicum contra schismata et
 divisiones remedium.

Speaking afterwards of the Consensus, he adds :

Sunt igitur horum articulorum pars maxima
 illius generis, in quibus ab invicem dissentire no-
 bis omnibus liceat, absque dispendio veritatis.
 Quia sunt ejusmodi de quibus Deus consilium
 suum non adeò clarè aut præcisè revelaverit, quin
 etiam eruditissimi atque perspicacissimi viri in suis
 de iis determinationibus errare possint, aut potiùs
 nunquam certi esse possunt se non errâsse. Quid
 vero imprudentiùs, quid arrogantiùs, quid deni-
 que humilitate, non jam dico Christianorum,
 sed et hominum non nimium sibi blandientium
 indigniùs esset, quàm de rebus adeò obscuris,
 adeò incertis, adeò inter ipsos ejusdem Commu-
 nionis Symmystas adhuc litigatis, distinctè aliquid
 definire : et ab aliis auferre eam quam nos nobis
 quasi jure nostro asserimus sentiendi libertatem ?

O quantum potuit insana φιλαυτία, et in aliorum APPEND.
conscientias, quam omnes verbis rejicimus, ple- III.
rique re exserere cupimus, dominandi libido! Be-
neditus Deus, qui alium plerumque, in hoc nostro
orbe, animum indiderit!

No. XXV.

*Archbishop Wake's letter to Mr. Jablonski, in
answer to the two following questions:*

*An de Unione Evangelicorum cum Ecclesiâ Ro-
manâ agendum sit?*

Vel,

*An omnis eâ de Re Tractatio tanquam periculosa
et fallax omninò sit evitanda?*

Quod de fœdere nescio quo cum Pontificiis in-
eundo scribis somniare temerarios quosdam apud
vos homines suæ tranquillitatis magis quàm veri-
tatis amatores; non possum non mirari ecquod
inde commodi Ecclesiis Reformatis proponunt.
Adeòne ulli e nostris aut incognita aut inexperta
est Romanensium superbia atque tyrannis, ut
credatur vel illos a suo fastigio potestatis ac in-
fallibilitatis, nostri gratiâ, sese dimissuros, vel
nos eorum causâ ad servitutem tam diu rejectam
ultro iterum redituros? Hoc tam perniciosum,
tam infame facinus, ab animis omnium nostrorum
longè avertat Deus! Imo potiùs bona, patriam,
parentes, omnia relinquamus, quàm ut sic inve-
niamur ἑτεροζυγούντες ἀπιστοῖς: (quidni enim ipsis hic
Apostoli vocibus utar?)

Neque tamen sic intelligi vellem quasi omnem
omninò de pace tractatum etiam cum Pontificiis
refugiendum putarem. Tractemus, si libet; sed
ut decet, cum æqualibus: Neque aut nos in illos
potestatem indebitam nobis arrogemus, neque
illis in nos concedamus. Christiani sunt illi?
et nos Christiani. Catholici? et nos Catholici,

APPEND. Errare nos possumus? etiam illi possunt errare.
 III. Liberi sunt illi a dominio nostro? neque nos illis
 ullâ in re subditi sumus. Si igitur cum illis omninò sit agendum, ante omnia necesse fuerit in prævias conditiones tractandi convenire; utque mutuò statuatur, nullam esse inter eos vel inter nos infallibilitatis prærogativam alterutrinostrum a Christo concessam: Posse utrinque errari, fortè et utrinque erratum esse. Utrorumque ergo dogmata liberè examinanda, et ad amussim verbi Dei exigenda. Renuntiandum insuper prætensæ auctoritati tum summi quem vocant Pontificis, tum Ecclesiæ Romanæ in alias Christi Ecclesias; ut sic, ab eorum dominatione tuti, ex æquo cum illis agere possimus. De pluribus atque præcipuis Doctrinæ Christianæ capitibus, in quibus utrinque consentimus, nulla lis erit. De cæteris consideretur imprimis quousque invicem concordari valeat; et in quibus nondum in eandem sententiam concurrì potest, quæratùr porrò, an talia sint, quæ salvâ pace mutuò tolerari nequeant. Si hoc conveniatur, quæratùr denique de Liturgiâ Publicâ, an talem nobis exhiberi curabunt, ut omnes simul ad eundem Dei cultum amicè accedere valeamus. Si qui sint Romanæ Ecclesiæ Symmystæ adeò æqui, ut his conditionibus sincerè nobiscum agere velint, non video cur ab eorum colloquio abstineamus. Absque hujusmodi stipulatione præmissâ frustrâ cum iis tractabimus, nisi sub pacis conciliandæ prætextu veritati renuntiare decreverimus.

Habes, vir clarissime, meam qualemcunque hac de re sententiam; extemporaneam quidem illam, nec pro materiæ dignitate satis ponderatam; sed tamen justam, et, nisi ego plurimum fallor, talem a quâ absque extremo periculo nunquam a nostris discedi possit. Faxit Deus, ut in hisce considerandis non tam nostra quæramus quàm ea quæ sint Jesu Christi! Nec adeò hujus seculi pacem ame-

mus, ut futuri præmia amittamus. Tibi, vir præstantissime, sapientiam, prudentiam, eruditionem non vulgarem concessit Deus: etiam constantiam in veritate tuendâ, pro quâ tanta et huc usque passus fueris, et deinceps pati, te paratum ostendis. Tuo itaque exemplo alios instruas, neque concordiam atque unionem cum ullis Christi discipulis, ubi justis conditionibus iniri possit, pertinaciter refugere; neque iniquis conditionibus stolidè timidève admittere: aut vanâ spe pacis deliniti, ad servitutis papalis jugum colla submittere, quod neque nos, neque patres nostri ferre potuere. Hoc tam grave scandalum, tam perniciosam prævaricationem, ab Ecclesiis Reformatis ut semper avertat Deus, summo ardore precatur,

APPEND.
III.

Spectatissime Vir,

Fratr tuus in Christo colendissimus, &c.

Maii 22, 1719.

ADVERTISEMENT.

THE following Tables have been compiled with much attention and pains from the best authors; and it is therefore hoped that they will be considered as a useful addition to Dr. Mosheim's work; and the more so, as they are not confined to the persons and things contained in it.

The dates, that are placed in the columns which contain the Sovereign Princes and Popes, are designed to mark the year of their decease.

As several of the Ecclesiastical and Theological Writers, mentioned in these Tables, deserve a place also among profane authors, on account of their philosophical, literary, or historical productions; so their names will be repeated in the two distinct columns that contain the learned men of each century.

It is further to be observed, that the Romish church, even long before the time of the Reformation, looked upon many persons as heretics, whom we, on our principles, cannot consider in the same light, and whose doctrines really tended to promote that Reformation in which we glory. I have therefore, in many places, added the words real or reputed after heretics, rather than seem to submit to the decisions of a superstitious church in this matter.

CHRONOLOGICAL TABLES.

CENTURY I.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
<i>Roman Emperors</i> A. D.	The succession of the first bishops of Rome is a matter full of intricacy and obscurity.—We shall herein follow the learned Bishop Pearson.	The Evangelists and Apostles. The three Apostolic Fathers, Clement, Barnabas, Hermas. Philo, the Jew. Flavius Josephus. These are almost all the genuine ecclesiastical writers of the first century, that are now extant. For the letter of Jesus Christ to Abgarus, king of Edessa—the Gospels, Acts, Epistles, and Liturgies, that	Dositheus. Simon Magus. The Gnostics. Cerinthus. Hymenæus. Philetus, who, together with Demas and Diotrefes, are rather to be considered as apostates than as heretics. The Nicolaitans. Ebion. The Nazarenes. N. B. The Ebionites and Nazarenes, though generally placed by the learned in the first century, yet belong more properly to the second.	The tax of Augustus Cæsar. The birth of Christ. The offerings presented to Jesus Christ by the wise men from the East. The four passovers celebrated by Christ. John the Baptist beheaded. Christ's miracles, sufferings, death, resurrection, and ascension. The descent of the Holy Ghost. St. Stephen, the first martyr. The conversion of St. Paul. Institution of Agapæ, or Feasts of Charity.	Titus Livius. Germanicus. Gratus. Ovid. Julius Hyginus. Labeo. Valerius Maximus. Phædrus. Verrius Flaccus. Strabo. Dionysius of Alexandria. Seneca, the rhetorician. Seneca, the philosopher and poet. Velleius Paterculus. Cremutius Isidore, of Charax. Celsus, the physician. Massurius Sabinus. Didymus of Alexandria.
Augustus 14					
Tiberius 37					
Caligula 41					
Claudius 54					
Nero 68					
Galba 69					
Otho 69					
Vitellius 70					
Vespasian 79					
Titus 81					
Domitian 96					
Nerva 98					

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events.</i>	<i>Profane Authors.</i>
	Lenglet, and others, differ frequently in this respect; and their differences sometimes are considerable. For example, the death of Pope Anicetus is placed by Petau and Lenglet in the year 161, by Pearson and Pfaff in 162, by Fleury, Walch, and Bower, in 168. As it is impossible to reconcile these historians, and difficult often to decide which calculates best, we shall follow Pearson and Pfaff as the surest guides.	have (besides those which we esteem canonical) been attributed to the Apostles—as also the Epistles of Mary to Ignatius and others—the Acts of Pilate—the Epistles of Seneca to St. Paul, &c. must be considered as apocryphal and spurious. The works that bear the name of Dionysius the Areopagite were forged in the fifth century.		Baptism is administered by immersion. Several Christian churches founded. The first persecution under Nero. The oracles reduced to silence, a dubious, or rather a fabulous story. The destruction of Jerusalem. The accounts of a dispute between St. Peter and Simon the magician at Rome, and of a statue having been erected to the latter in that city, seem idle fictions. The second persecution of the Christians under Domitian. St. John thrown into a cauldron of boiling oil, a dubious story. The adventures of Apollonius Tyanicus.	Cocceius Nerva. Philo, the Jew. Pomponius Mela. Columella. Remmius Palaemon. Votienus. Servilius Marcius. Annaeus Cornutus. Lucan. Andromachus. Petronius. Persius. Epictetus. Dioscorides. Flavius Josephus. Silius Italicus. Valerius Flaccus. Pliny the Elder. Pliny the Younger. Asconius Pedianus. Plinius Valerianus. Juvenal. Martial. Statius. Sext. Jul. Frontinus. Quintilian. Dion Chrysostome. Tacitus. Phlegon. Appian. Trogus Pompeius. Athenodorus.

CENTURY II.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events; religious Rites and Institutions.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Xystus, or Sixtus 127	Ignatius of Antioch.	Nazarenes.	Third persecution under Trajan,	Arrian.
A. D.	Telesphorus 138	Polycarp.	Gnostics.	mitigated by the intercession of	Aulus Gellius.
Trajan 117	Hyginus 150	Justin Martyr.	Cainites.	Pliny the Elder.	Plutarch.
Adrian 138	Pius I. 153	Hegesippus.	Elxai.	Fourth persecution under	Florus.
Anton. Pius 161	Anicetus 162	Theophilus of Antioch, the first who made use of the word Trinity to express the distinction of what divines call persons in the Godhead. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men attach either no ideas, or false ones, has wounded charity and peace, without promoting truth and knowledge. It has produced heresies of the very worst kind.	Saturninus.	Adrian.	Celsus, the Lawyer.
M. Antoninus 180	Soter 172		Millenarians.	Conversion of the Germans and Gauls, and (if we may give credit to Bede) of the Britons.	Ænomaus.
Lucius Verus 180	Eleutherius 185		Basilides.	Fifth persecution under Antoninus Pius, continued under Marcus Aurelius and Lucius Verus.	Philo, of Phenicia.
Commodus 192	Victor 196		Isidore, the Son.	The Thundering Legion—a dubious event.	Ptolemy, the Astronomer and Geographer.
Pertinax 193			Carpocrates and his followers.	Insurrections of the Jews against the Romans.	Salvius Julianus.
Did. Julianus 193			Marcellina and Epiphanius.	Sedition and slaughter of that people, under the standards of Barcocheba, the false Messiah.	Suetonius.
Niger 194			Prodicus, the chief of the Adamites.	The Jews are driven from Jerusalem.	Apollonius, the Philosopher.
Albinus 198			Valentine and his followers.	Horrible calamities thrown out against the Christians by Lucian, Crescens, Celsus, and the Pagans in general.	Appian.
Severus			*Tatian, supposed to be the chief of the Encratites, Hydrophastates, and Apocatastites.	The perusal of the Sibylline Oracles prohibited by an imperial edict.	Fronto.
			Ptolomæus Secundus.		Maximus Tyrius.
			Cerdo.		Taurus Calvisius.
			Marcion.		Apuleius.
			Florinus.		Artemidorus.
			Docetæ, or Phantasiasts.		Lucian.
			The Melitonians.		Numenes.
			The Saccophori.		Pausanias.
			Severians.		Poliaenus.
			Ophites.		Sextus Empiricus.
			Artotyrites.		Athenæus.
			Theodotus the Tanner, the chief of the Alogi.		Julius Polux.
					Diogenes Laertius.
					Gallienus.
					Ammonius Saccas.
					Priscus.
					Cephalion.
					Aristides.
					Hermogenes,

Sovereign Princes.	Popes, or Bishops of Rome.	Ecclesiastical & Theological Writers.	Heretics.	Remarkable Events, &c.	Profane Authors.
		Clemens Alexandrinus. Tertullian. Aquila. Theodotion. Symmachus. Hermes. The unknown author of the Sibylline Oracles. Irenæus. Polycrates. Dionysius of Corinth. Pantenus. Quadratus. Add to these several fragments of the writings of some of the principal heretics mentioned in the following column. These fragments are collected by Cotelerius, Grabe, &c.	Montanus. Tertullian. Priscilla and Maximilla, who were called Montanists, Cataphryges, and Pepuzians. The Sethites and Abelites. Heracleon. Bassus. Colarbasus. Blastus. Mark. Valentinians. Bardesanes. Hermogenes. Apelles. Praxeas, the chief of the Patropassians. Seleucas, and Hermias. Artemon.	Christian assemblies are held on Sundays, and other stated days, in private houses, and in the burying-places of martyrs. Infant baptism and sponsors used in this century. Various festivals and fasts established. A distinction formed between bishops and presbyters, who, with the deacons and readers, are the only orders of ecclesiastics known in this century. The sign of the cross and anointing used. The custom of praying towards the east introduced.	who, at the age of 17, published his Rhetoric; at 20, his book on Ideas; and at 25, is said to have forgot all that he had learned. Justin Martyr. Theophilus of Antioch. Chrysorus. Marcus Antoninus. Harpocration. Polyænus. Athenagoras. Celsus, the Philosopher. Julius Solinus. Plotinus. Papinian.

CENTURY III.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Zephyrinus	The author of	Adelphius.	Sixth persecu-	Ælius Maurus.
A. D.	219	the acts of	Aquilinus.	tion under Severus,	Oppian, the
Severus 211	Callistus 224	Perpetua	Manes, the	in which Leonidas,	poet.
Caracalla 217	Urban 231	and Feli-	chief of the	Irenæus, Victor,	Quintus Seren.
Geta 212	Pontianus 235	citas.	Manicheans.	bishop of Rome,	Sammonicus.
Macrinus 218	Anterus 236	Minutius Felix.	Hierax.	Perpetua, Felicitas,	Julius Afri-
Heliogabalus	Fabianus 251	Hippolytus.	Noetus.	and others, suffer	canus.
222	Cornelius 254	Ammonius.	Sabellius.	martyrdom.	Acolus.
Severus A-	A contest be-	Julius Afri-	Beryllus.	Seventh persecu-	Dion Cassius.
lexander 235	tween him	canus.	Paul of Sa-	tion under	Ulpian.
Maximin 237	and Nova-	Origen.	mosat.	Maximin VIII.	Ephorus.
Gordian I.	tian.	Cyprian.	Novatians.	under Decius, in	Censorinus.
II. 237	Lucius 256	Novatian.	Patropassians.	the Roman pontiff,	C. Curius For-
Pupienus	Stephen 258	Gregory	Arabians.	Babylas, Alex-	tunatus.
Balbin 238	Sixtus II. 259	Thaum.	Cathari.	ander, and others,	Herodian.
Gordian III.	Dionysius 270	Dionysius of	Valesians.	suffer martyrdom.	Nicagoras.
244	Felix 275	Alexandria.	Privatus.	Eighth persecu-	Quadratus.
Philip, the	Eutychianus	Pamphilus.	A schism be-	tion under Valerian,	Amelius.
Arabian,	283	Anatolius.	tween Ste-	in which those more	Gentilianus.
supposed to	Caius Mar-	Arnobius, Afri-	phen and	illustrious martyrs,	Erennius.
have been	cellinus 296	can.	Cyprian,	Cyprian, Lucius,	Dixippus.
the first		Commodianus.	concerning	Stephen I. Sixtus I.	Cassius Lon-
Christian		Archelaus.	the rebap-	and Laurentius,	ginus.
emperor 250		Lucianus.	tizing of	suffer for the faith.	Julius Capito-
Decius 252		Hesychius.	heretics.	Ninth persecu-	linus.
Gallus Vo-		Methodius.		tion under Diocle-	Ælius Lam-
lusianus 253		Theognostus.		sian, Maximian,	pridius.
Æmilianus 253		Malchion.		Galerius, and	Trebellius.
Valerian 259		Paul of Sa-		Maximin, much	Pollio.
Gallienus 268		mosata.		more cruel than the	Porphyry.
Claudius II.		Stephen, R.		preceding, and	Ælius Sparti-
270		Pont.		famous for the	anus.
Quintillus 270		Eusebius, a		martyrdom of the	Flavius Vo-
Aurelian 275		deacon of		Theban legion,	piscus.
Tacitus 275		Alexandria.		which however is a	M. Aurel.
Florianus 276		Dionysius, R.		very dubious story.	Olymp. Ne-
Probus 282		Pont.		The Jewish	mesianus.
Carus 283		Basilides, bi-		Talmud and Tar-	Alexander, a
Carinus		shop of Pen-		gum composed in	Greek philo-
Nume-		tapolis.		this century.	sopher.
rianus 284		Victorinus.		The Jews are	Philostratus.
Dioclesian		Prudentius.		allowed to return	Julius Paulus.
Maximian				into Palestine.	Sextus Pom-
					ponius.

<i>Sovereign Princes.</i>	<i>Popes, or Bi- shops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
				Jewish schools erected at Babylon, Sora, and other places. Remarkable deaths of those that persecuted the Christians, related by Tertullian, Eusebius, and Lucius Cæcilius. Many illustrious men, and Roman senators, converted to Christianity. The origin of the monastic life derived from the austere manners of Paul the Theban, the first hermit. Dioclesian assumes the name and honours due to Jupiter, and orders the people to worship him. Religious rites greatly multiplied in this century; altars used; wax tapers employed. Public churches, called in Greek <i>Κυριακὰ</i>, built for the celebration of divine worship. The pagan mysteries injudiciously imitated in many respects by Christians. The tasting of milk and honey previous to baptism, and the person anointed before and after that holy rite—receives a crown, and goes arrayed in white for some time after.	Herennius. Modestinus. Hermogenianus. Palladius Rutilius. Taurus Æmilianus. Justin. Julius Calpurnius. Arnobius, the African.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
				The story of the seven sleepers of Ephesus, and the martyrdom of Ursula, and the 11000 British Virgins, the principal fables invented in this century.	

CENTURY IV.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Roman Emperors.</i>	Marcellinus 304	Lactantius Firm.	The Manichæans disguised under the denominations of	The Tenth Persecution continued.	Ælius Donatus.
A. D.	Marcellus 309	Lucius Cæcilius.	Encratites,	The Athanasians or orthodox persecuted by Constantius, who was an Arian, and by	Servius.
Dioclesian	Eusebius 311	Dorotheus, bishop of Tyre.	Apotactics, Saccophori,	Valens, who ordered 80 of their deputies, all ecclesiastics, to be put on board a ship, to which fire was set as soon as it was got clear of the coast.	Helladius.
and Maximian abdicate the empire in the year 305	Melchiades 313	Eusebius, bishop of Cæsarea.	Hydroparastates, and Solitaries.		Andronicus.
Galerius 311	Sylvester 335	Constantine the Great.	Arius and his followers, who were divided into Eunomians, Semi-arians, Eusebians, Homoiousians, or Aacacians, and Psathyrians.		Nonius
Constantius 306	Mark 336	Eustathius, bishop of Antioch.	Photinus.	The Christians persecuted by Sapor.	Marcellus.
Constantine the Great 337	Julius 352	Commodianus.	Apollinarius, father and son.		Sext. Aurelius Victor.
His adversaries,	Liberius 367	Alexander, bishop of Alexandria.			Maximus of Smyrna, who is supposed to have taught the Emperor Julian magic.
Maximin 313	A schism between Liberius and Felix.	Alexander, bishop of Alexandria.			Oribases.
Maxentius 312	Damasus 324	Antoninus, who, with Paul the Her-			Eutropius.
Licinius 325	A new schism between this pontiff and Ursinus.				Libanius.
	Syricius 398				Auscnius.
Constantine II. 338					Pappus, the famous mathematician.
Constantius 361					Prudentius.
Constans 350					Rufus.
					Festus Avienus.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Julian, the Apostate 363		mit, was the first institutor of the monastic life.	Macedonius.	First general council. It was held at Nice in 325. In it the opinions of Arius were condemned, and the popes declared equal in dignity with other Christian bishops.	Themistius. Flavius Vegetius.
Jovian 364		Marcellus, bishop of Ancyra.	Priscillian.		Hierocles.
Valentinian 375		Theodore, bishop of Herculæa.	Andæus.		Julian.
Valens 378		Julius, bishop of Rome.	Messalians, or Euchites.	A second general council is held in the year 381, at Constantinople, in which the errors of Macedonius are condemned.	Ammianus Marcellinus.
Gratian 383		Jul. Firm.	Collyridians.		Symmachus.
Valentinian II. 392		Maternus.	Eustathians.		Lactantius.
Theodosius the Great 395		Pachomius.	Colluthus.		Jamblichus.
The division of the Roman Empire into the Eastern and Western Empires.		Eusebius, bishop of Emessa.	Helvidius.		Ælius Lamprius.
<i>The Visigoths settle in Gaul and Spain about the latter end of this century.</i>		Serapion.	Boncusus.		Eusebius of Cæsarea.
Athanasius 382		Cyril, bishop of Jerusalem.	Vigilantius.		Jul. Firmicus Maternus.
Alaric.		Hilarius, bishop of Poitiers.	Three schisms of the Meletians, Luciferians, and Donatists.	Remarkable progress of the Christian religion among the Indians, Goths, Marcomanni, and Iberians.	Chalcidius.
		Lucifer, bishop of Cagliari.		The famous donation of Constantine in favour of the Roman see—A mere fable.	Pomponius Festus.
		Phœbadius, bishop of Agen.		The miraculous defeat of Eugenius by Theodosius.	Quintus Curtius.
		Eunomius.		Julian's attempt to invalidate the predictions of the prophets, by encouraging the Jews to rebuild the temple of Jerusalem, defeated by an earthquake and fiery eruption. See the learned bishop of Gloucester's interesting and ingenious work, entitled, <i>Julian, or a Discourse, &c.</i>	Macrobius.
		Zeno, bishop of Verona.		Theodosius the Great is obliged by Ambrose, bishop of Milan, to do public penance for the slaughter of the Thessalonians.	
		Titus, bishop of Bostra.			
		Damasus, bishop of Rome.			
		Epiphanius, bishop of Salamis.			
		Optatus, bishop of Milevi.			
		Pacianus.			
		Marius Victorinus.			
		Liberius, bishop of Rome.			
		Ephrem the Syrian.			
		Didymus of Alex.			
		Basil, bishop of Cæsarea.			

Sovereign Princes.	Popes, or Bishops of Rome.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
		Gregory, bishop of Nazianzum. Gregory, bishop of Nyssa. Amphilochius, bishop of Iconium. Hegesippus. Apollinarius, father and son. Eusebius, bishop of Verceil. Diodore, bishop of Tarsus. Proba Falconia. The Three Macarii. Ambrose. Jerom. Ruffinus. Philastrius. Paulinus, bishop of Nola. Augustin. John Chrysostom.		The Eucharist was, during this century, administered in some places to infants and persons deceased. Something like the doctrine of transubstantiation is held, and the ceremony of the elevation used in the celebration of the Eucharist. The council of Elvira in Spain, held in the year 305, not only solemnly forbids the adoration of pictures or images, but even prohibits the use of them. The use of incense and of the censor, with several other superstitious rites, introduced.—The churches are considered as externally holy, the saints are invoked, images used, and the cross worshipped. The clerical order augmented by new ranks of ecclesiastics, such as archdeacons, country bishops, archbishops, metropolitans, exarchs, &c.	

CENTURY V.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the West.</i>	Anastasius 402	Gaudentius, bishop of	Vigilantius.	Foundation of the French monarchy by Pharamond, or rather by Clovis.	Anienus.
A. D.	Innocent 417	Bresse.	Pelagius, Coelestius, Julian, authors of what is called the Pelagian Heresy.	An earthquake, which swallows up several cities in Palestine.	Martianus Cappella.
Honorius 423	Zosimus 418	Sulpicius Severus.	John Cassian, Faustus, Gennadius, Vincent of	A third general council held at Ephesus, at which Nestorius was deposed, in the year 431.	Claudian.
Valentinian 455	Boniface I. 423	Palladius.	Lirins, Semi-Pelagians.	A fourth general council held at Chalcedon, against Eutyches, in the year 451.	Eunapius.
Maximus 455	A schism between this pope and	Innocentius.	Nestorius, Theodore, Theodore of Tarsus, Theodore of Mopsus, Nestorians.	Progress of Christianity among the Franks and Germans.	Macrobius.
Avitus 456	Eulalius.	Polybius.	Eutyches.	The conversion of the Irish to the Christian faith attempted in vain by Palladius, but effected by St. Patrick, whose original name was Succathus, who arrived in Ireland in the year 432.	Olympiodorus.
Majoranus 461	Celestine I. 432	Pelagius.	Dioscorus.	Terrible persecutions carried on against the Christians in Britain, by the Picts, Scots, and Anglo-Saxons, —in Spain, Gaul, and Africa, by the Vandals—in Italy and Pannonia, by the Visigoths—in	Orosius.
Severus 465	Sixtus III. 440	Cœlestius.	The Acephali. — Monophysites. — Jacobites. — Armenians. — Theopaschites. — Predestinarians. — Cœlicolæ.		Peutinger.
Anthemius 472	Leo the Great 461	Theodore, bishop of Mop-suesta.	Peter, the Fuller.		Rutilius Claudius Numan-tianus.
Olybrius 472	Hilarius 467	Nonnus.	Xenaias.		Servius Honoratus.
Glycerius deposed in 474	Simplicius 483	Synesius.			Sidonius Apollinaris.
Julius Nepos deposed in 475	Felix III. 492	Isodore of Pelusium.			Candidus, the Isaurian.
Romulus Augustulus, who reigned till the 23d of August, when Odoacer took the title of king of Italy, and put an end to the western empire.	Gelasius 496	Cyril of Alexandria.			Zozimus, the Historian.
	Anastasius II. 498	Orosius.			Idacius.
	Symmachus I. A schism between him and	Marius Mercator.			Quintus, or Cointus.
	Laurentius.	Maximus, bishop of Turin.			Priscus.
		Theodoret.			Musæus.
		Cassian.			Proclus.
		Peter Chrysologus.			Simplicius.
		Hilarius.			
		Philostorgius.			
		Vincent of Lerins.			
		Socrates.			
		Sozomenes.			
		Leo the Great.			
		Prosper.			
		Idacius.			
		Basil.			
		Seleucus.			
		Arnobius the younger.			
		Claudian Mamertus.			
		Faustus.			
<i>Kings of Italy.</i>					
Odoacer 493					
Theodoric.					
<i>Emperors of the East.</i>					
Arcadius 408					
Theodosius II. 450					
Marcianus 457					
Leo I. 474					
Leo II. 474					
Zeno Isaur. 491					
Anastasius.					

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Gothic Kings of Spain.</i>		Felix, the Roman pontiff.		Africa. by the Donatists and Circumcellians—in	
Alaric 411		Vigilius Tapsensis, supposed by some learned men to have been the author of what is commonly called the		Persia, by Isdegerdes—Besides the particular persecutions carried on alternately against the Arians and Athanasians.	
Ataulphus 415		Athanasian Creed.		The extinction of the western empire.	
Sigeric 415		Victor the African.		The Theodosian code drawn up.	
Vallia 420		Gennadius.		The city of Venice founded by the inhabitants of the adjacent coast, who fled from the incursion of the barbarians.	
Theodoric 451		Zosimus.			
Thorismond 452		Prosper.			
Theodoric II. 466		Sidonius Apollinar.			
Euric 484		Æneas Gaza.			
Alaric II.					
<i>Kings of France.</i>					
Pharamond, first king 420					
Clodion 451					
Meroveus 456					
Childeric 481					
Clovis I.					
<i>The Kings of the Vandals in Africa, where they settled in the year</i> 429					
Genseric 466					
Huneric 484					
Gontamond 496					
Trasamond.					
<i>Kings of England.</i>					
Vortigern.					
Kingdom of Kent founded by Hengist the Saxon, in 457, that of Sussex by Ælla, in 491				Many ridiculous fables invented during this century; such as the story of the phial of oil, brought from heaven by a pigeon at the baptism of Clovis—the vision of Attala, &c.	

CENTURY VI.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Learned Men, Historians, Philosophers, and Poets.</i>
<i>Kings of Italy.</i>	Symmachus	Cæsar, bishop of	Deuterius.	Several nations	Justinian.
A. D. 514	514	shop of	Severus, leader of the	converted to Christianity.	Boëthius.
Theodoric 526	Hormisdas 523	Arles.	Acephali.	The canon of	Procopius.
Athalaric 534	John I. 526	Fulgentius, bishop of	Themistius, chief of the	the mass established by Gregory the Great.	Trebonian.
Amalasuntha 534	Felix IV. 529	Ruspa.	Agnoites, who maintained that		Agathias, who continued the history composed by Procopius.
Theodatus 536	Boniface II. 531	Boethius.	Christ was ignorant of the day of judgment.	The Benedictine order founded.	Jornandes.
Vitiges 540	A schism between Boniface and Dioscorus.	Timothy of Constantinople.	Ennodius.	Forty Benedictine monks, with Augustin at their head, are sent into Britain by Gregory the Great, in the year 596, who convert Ethelbert, king of Kent, to the Christian faith.	Gregory of Tours.
Ildebald 541	John II. 535	Severus.	Barsanians, or Semi-dulites, who maintained that Christ had suffered only in appearance.		Marius, bishop of Avranches, an eminent historian.
Totila 553	Agapetus I. 536	Cassiodorus.	Jacob Zanzale, the chief of the Jacobites, or Monophysites.	The kingdom of the Ostrogoths is destroyed by Justinian, who becomes master of Italy.	Menander, the historian.
Tejas 554	Sylverius 540	Peter, the Deacon.	John Philoponus, the chief of the Tritheites.	The Lombards invade Italy in the year 568, and erect a new kingdom at Ticinum.	Stephen of Byzantium.
<i>Emperors of the East.</i>	A schism between Sylverius and Vigilius. 555	Maxentius, a Scythian monk.	Dionysius, the Little.		Magn. Aurelius Cassiodorus.
Anastasius 518	Vigilius 555	Dionysius, the Little.	Fulgentius Ferrandus.		Dionysius, the Little.
Justin I. 527	Pelagius I. 558	Fulgentius	Marcellinus.		
Justinian 565	John III. 572	Ferrandus.	Zachary, the Schoolman.		
Justin II. 578	Benedict I. 577	Marcellinus.	Hesychius.		
Tiberius II. 586	Pelagius II. 590	Zachary, the Schoolman.	Facundus Hermian.		
Mauritius.	Gregory I. 590	Hesychius.	Pope Vigilius.		
<i>Gothic Kings of Spain.</i>		Pope Vigilius.	Rusticus, a Roman deacon.		
Alaric 507		Rusticus, a Roman deacon.	Junilius Victor, of Capua.		
Gesalric 512		Junilius Victor, of Capua.	Primasius.		
Amalaric 531		Primasius.	Jornandes.		
Theuda 548		Jornandes.	Liberatus Victor, the African.		
Theudisilla 548		Liberatus Victor, the African.	Venantius Fortunatus.		
Agila 552		Venantius Fortunatus.			
Athanagilda 567					
Linva 562					
Leunigild 585					
Richard.					
These princes were masters also of Narbonne and Aquitain.					

Sovereign Princes.	Popes, or Bishops of Rome.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Learned Men, Historians, Philosophers, and Poets.
<i>Kings of England.</i> The third Saxon kingdom is founded in England by Cerdic, in 514, and is called the kingdom of the West Saxons. The fourth, even that of the East Saxons, by Erchenwen, in 527 The fifth, that of Northumberland, by Ida, in 547 The sixth, that of the East Angles, by Uffa, in 575 The seventh, that of Mercia, by Cridda, in 582 Thus was successively formed the Saxon Heptarchy.		Anastasius of Mount Sinai, afterwards bishop of Antioch. John, the Schoolman. Cosmas. Gildas. Leander. John of Constantinople. Columbanus. Leontius Byzant. Leontius of Cyprus. Gregory the Great. Isidorus of Seville. Lucius Carinus. Proclus Diadochus.		Litanies introduced into the church of France. The Arians are driven out of Spain. Superstition of the Stylites introduced by Simeon, the head of that crazy sect, who spent his life on the top of a pillar, and foolishly imagined, that he would, by this trick, render himself agreeable to the Deity. The Romish writers say, he chose this lofty habitation (for the pillar was 36 cubits high) to avoid the multitude which crowded about him to see his miracles. The Christian era is formed in this century by Dionysius the Little, who first began to count the course of time from the birth of Christ. The Justinian code, Pandect, Institutions, and Novellæ, collected and formed into a body. Antioch, that was destroyed by an earthquake, is rebuilt by Justinian. The fifth general council assembled at Constantinople in the	
<i>Kings of France.</i> Clovis I. 511 The kingdom is divided between his four sons, viz. Thierry, Metz 534 Clodomire, Orleans 524 Childebert, Paris 558 Clotaire, Soissons 562					

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Learned Men, Historians, Philosophers, and Poets.</i>
A second division of the kingdom between the four sons of Clotaire I. viz. Cherebert, Paris 566 Gontran, Orleans 593 Chilperic, Soissons 584 Sigibert, Metz 575 <i>Kings of the Vandals in Africa.</i> Thrasamond 523 Hilderic 530 Gilimec, defeated and taken prisoner by Belisarius, in the year 534 By this event Africa became again subject to the Emperors of the East. <i>Kings of the Lombards who entered into Italy in the year</i> 568 Alboinus 571 Clephis 573 Antharis 590 Agilulf <i>Exarchs of Ravenna.</i> Longinus 583 Smaragdus 588 Romanus 598 Callinicus				year 553, under Justinian I. in which the Origenists and the three chapters were condemned.	

CENTURY VII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Sabinianus 605	Augustine, first archbishop of Canterbury, was nominated to that high office in the year 597, by Gregory the Great, bishop of Rome, with the consent of Ethelbert, king of Canterbury. He died in the year 611	John Philoponus. John Mabella. Hesychius of Jerusalem. Theophylact Simocatta. Antiochus. Modestus. Cyrus of Alexand. Jonas. Gallus. John Moschus. Andreas Damascenus. George Pisides. Eligius.	The ancient heresies were still in vigour during this century; to these were added the Paulicians, Monothelites.	An extraordinary progress is made in the conversion of the English. The archbishops of London and York are founded, with each 12 bishoprics under its jurisdiction. The archbishopric of London is translated to Canterbury. The gospel is propagated with success in Holland, Friesland, and Germany. The schism between the Greek and Latin churches commences in this century. The rise of Mahomet, and the rapid progress of his religion, which is propagated by fire and sword. The Mahometan era, called the Hegira, commences with the year of Christ 622. The destruction of the Persian monarchy, under the reign of Isdegerdes III.	The author of the Alexandrian Chronicle. Isidore of Seville, who, besides his theological productions, composed a History of Goths and Vandals, & a work entitled, Etymologicon Scientiarum in which he gives an account of the origin and nature of the different sciences. In this century commenced that long period of ignorance and darkness which remained until the light of the Reformation arose.
A. D. Mauritius 602	Boniface III. 606					
Phocas 610	— IV. 614					
Heraclius 641	Deodatus 617					
Constantine III. 641	Boniface V. 625					
Heraclianus 642	Honorius I. 638					
Constans II. 668	Severinus I. 639					
Constantine IV. 685	John IV. 641					
Leontius 698	Theodorus I. 648					
Tiberius III. 703	Martin I. 655					
Justinian II. 703	Eugenius I. 656					
<i>Kings of the Goths in Spain.</i>	Vitalianus 671					
Victoric 676	Adeodatus 676					
Gondemar 621	Domnus 678					
Sisebut 621	Agatho 682					
Recarede II. 621	Leo II. 684					
Suinthila 631	Benedict II. 635					
Sinenand 636	John V. 686					
Chintila 640	Conon 687					
Tulga 642	Sergius I. 701					
Cindevind 649	A schism occasioned by the pretensions of Theodore and Paschalis.					
Recesuinthe 672						
Vamba 680						
Ervige 687						
Egica						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of France.</i>			Peter, metropolitan of Nicomedia.		Boniface IV. receives from that odious tyrant Phocas (who was the great patron of the popes, and the chief promoter of their grandeur) the famous Pantheon, which is converted into a church. Here Cybele was succeeded by the Virgin Mary, and the pagan deities by Christian martyrs. Idolatry still subsisted; but the objects of it were changed.	
Clotaire II. 628			Julian Pomerius.		Ina, king of the West Saxons, resigns his crown, and assumes the monastic habit in a convent at Rome. During the Heptarchy, many Saxon kings took the same religious turn.	
Dagobert 638			Agatho.		Pope Agatho ceases to pay the tribute which the see of Rome was accustomed to pay the emperor at the election of its pontiff.	
Sigibert II. 654			John of Thessalonica.		The sixth general council is held at Constantino-ple, under Constantine	
Clovis 660			Cresconius.			
Clotaire III. 668			Ildefonsus.			
Childeric II. 673			Marculph.			
Dagobert II. 679			Macarius.			
Theodoric III. 690			John Climachus.			
Clovis III. 695			Fortunatus Venant.			
Childebert III.			Isidore of Seville, who composed Commentaries on the Historical Books of the Old Testament, and is acknowledged to have been the principal author of the famous Mosarabic Liturgy, which is the ancient Liturgy of Spain.			
The race of the idle kings begins with Theodoric III. and ends with Childeric III.			Dorotheus.			
<i>England.</i>			Sophronius, bishop of Jerusalem.			
The Heptarchy.						
<i>Kings of the Lombards in Italy.</i>						
Agilulph 616						
Adaloaldus 626						
Arioaldus 638						
Rotharis 653						
Rodoald 656						
Aripert 662						
Gondipert 662						
Grimoald 673						
Garibald 673						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Pertharit 689					Pogonatus, against the Monothelites, in the year 680.	
Cunipert 701						
<i>Exarchs of Ravenna.</i>					The seventh, which is looked upon by some as a kind of supplement to this, was held in the Trullus, under Justinian II. in the year 692, and is called Quinisextum.	
Smaragdus 610						
John 615						
Eleutherius 617						
Isaac 643						
Theodorus Calliopa 649						
Olympius 650						
Theodorus Calliopa 686						
Theodorus 687						
Joannes Plato 702						

CENTURY VIII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	John VI. 705	Britwald 731	Venerable Bede.	The Euty- chians,	Rapid progress of the Saracens in Asia and Africa.	Alcuin— see the fourth col- umn.
A. D.	John VII. 707	Tatwin 734	John Da- masenus.	Monothe- lites, and Jacobites,	The downfal of the kingdom of the Lom- bards and of the exarchate of Ravenna, the latter of which is granted to the see of Rome, by Pepin, king of France.	Bede.
II. 711	Sisinnius 708	Nothelm 741	The anony- mous author of a book entitled, Ordo Ro- manus de Divinis Officiis,	continue to propagate their doc- trines.		Fredega- rius.
Philippicus 713	Constantine 714	Cuthbert 758		The Pau- lo-Johan- nists, who were so called from their leaders Paul and John, and embraced the pernicious errors of Valentine and Manes.		John Da- masenus.
Anastasius II. 714	Gregory II. 731	Bregwin 762				George Syncellus.
Theodosius III. 716	Gregory III. 741	Lambert 790				Virgilius.
Leo III. Isaur. 741	Zachary 752	Athelard.	published in the Bibl. Patr.			
Constantine V. Copron. 775	Stephen II. 752		Charles- magne, see the Capitu- laria,	Paul and John, and embraced the pernicious errors of Valentine and Manes.	Charlemagne adds to the grant of Pepin several provin- ces; though the titles and acts of this grant have not been produced by the Roman Catholic histo- rians.	
Leo IV. 780	Stephen III. 757		published by Balu- zsius at Paris, in 1677, and the Codex Carolinus, published at Ingold- stadt, in 1654, by Gretzer.	The Ago- noclites, a wrong- headed set of people, who prayed dancing.		
Constantine VI. Porphy. 797	A schism between Paul and Theophy- lact.		published at Ingold- stadt, in 1654, by Gretzer.	Adelbert. Felix, bi- shop of Ur- gella.	The cere- mony of kissing the pope's toe introduced.	
Irene.	Stephen IV. 772		Ambrosius Autbertus.	Elipand, bishop of Toledo.	The Saxons, with Witte- kind, their mon- arch, converted to Christianity.	
<i>Kings of the Visigoths in Spain.</i>	A schism between Constantine, Philip, and Ste- phen IV.		The popes Gregory I. Gregory II. and Adrian Florus.	Leo, the Isaurian, who de- stroyed the images in the church- es, and was the chief of Iconoclas- tes; and	The Chris- tians perse- cuted by the Saracens, who massacre five hundred monks in the abbey of Le- rins.	
Egica 700	Adrian 795		Paul, the Lombard.			
Vitiza 710	Leo III.		Paulinus, bishop of Aquilaia.			
Roderic, the last king of the Goths 713			Alcuin, a native of England, and one of			
<i>Kings of Leon and the Asturias.</i>						
Pelagius 737						
Favila 739						
Alphonso 757						
Froila 768						
Aurelio 774						
Silo 783						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Mauregat 783			the principal instruments made use of by Charle-	Clement, who preferred the decisions of Scripture before the decrees of councils, are reputed heretics by the church of Rome.	The Saracens take possession of Spain.	
Veremond 791			magne for the restoration of learning.	Virgilius was also accused of heresy by Pope Zachary, because he was a good mathematician, and believed the existence of Antipodes.	Controversy between the Greek and Latin church, concerning the Holy Ghost's proceeding from the Son.	
Alphonso II.			He is considered by Du Pin as the person that first introduced polite literature into France, and it is to him that the universities of Paris, Tours, Soissons, &c. owe their origin.	Those who promoted the worship of images and relics in this century deserve much better the denomination of Heretics.	The Germans converted by Boniface.	
<i>Kings of France.</i>			Felix, archbishop of Ravenna.		The gospel propagated in Hyrcania and Tartary.	
Childebert III. 711			Germanus, bishop of Constanti-		The right of election to the see of Rome conferred upon Charlemagne and his successors by Pope Adrian, in a council of bishops assembled at Rome.	
Dagobert III. 715			nople.		The worship of images authorised by the second council of Nice in the year 787,	
Chilperic II. 720			The unknown author of a book entitled, Liber Diurnus Pontificum Romanorum.		which is improperly called the seventh general council.	
Theodoric IV. 736			Egbert, archbishop of York.		The reading of the epistle and gospel introduced into the service of the church.	
Interregnum,			Bartholomew, a monk of E-		Solitary or private masses instituted.	
from the year 737 to 743, during which time Carloman and Pepin, sons of Charles Martel, govern without the regal title.			dessa, who refuted the Alcoran.		Churches built in honour of saints.	
Childeric III. de-			Boniface,		Masses for the dead.	
throned in 750						
The last king of the first race.						
<i>Second race.</i>						
Pepin 768						
Charlemagne.						
<i>England.</i>						
The Heptarchy.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of the Lombards in Italy.</i> Luitpert 704 Ragumbert 704 Aripert 712 Ansprand 712 Luitprand 744 Rachis 750 Aistulphus 756 Desiderius 773 The kingdom of the Lombards, which subsisted during the space of 206 years, was overturned by Charlemagne, who, having defeated Desiderius, caused himself to be crowned king of the Lombards, in the year 774.			archbishop of Mentz, commonly called the Apostle of Germany. Anastasius, abbot in Palestine. Theophanes. Aldhelm, bishop of Shireburn, under the Heptarchy, and nephew to Ina, king of the West Saxons.		Willebrod sent to convert the Frisons; he was the first bishop of Utrecht.	
<i>Exarchs of Ravenna.</i> Theophylact 710 Jo. Procopius 712 Paul 729 Eutychius 752						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
The Exarchate subsisted during the space of 185 years. It ended in the reign of Aistulphus, king of the Lombards, who reduced Ravenna, and added it to his dominions. But this prince was obliged by Pepin, king of France, to surrender the Exarchate, with all its territories, castles, &c. to be for ever held by Pope Stephen III. and his successors in the see of Rome. This is the true foundation of the temporal grandeur of the popes.						

CENTURY IX.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Leo III. 816	Athelard	Nicephorus, patriarch of Constantinople.	Paulicians, a branch of the Manichæans.	The conversion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Russians, Indians, and Bulgarians, which latter occasions a controversy between the Greek and Latin churches.	Photius. Smaragdus. Eginhart. Rabanus Maurus. Abbon. Herempert. Leon. Sergius. Methodius. Walafridus Strabo.
A. D. 802	Stephen V. 817	Wulfred 830	Constantinople.	Iconoclastes. Iconolatras, or image-worshippers.	Adoptions. Transubstantiations.	John Scot Erigena. Alfred the Great, king of England.
Irene 802	Paschal I. 824	Theogild 830	Amalarius, bishop of Triers.	Predestinarians.	The rise of transubstantiation and the sacrifice of the mass.	His Saxon version of Orosius was never published.
Nicephorus 811	Eugenius II. 827	Celnoth 871	Theodore Studita.	Clement, bishop of Turin.	The cause of christianity suffers in the East under the Saracens, and in Europe under the Normans.	Abou-Nabas, an Arabian poet.
Saturatius 811	A schism between Eugenius II. and Zizinnus	Athelred 889	Agobard, archbishop of Lyon.	who followed the sentiments of Felix of Urgella.	The power of the pontiffs increases; that of the bishops diminishes; and the emperors are divested of their ecclesiastical authority.	The Calif Mamon, an eminent mathematician and astronomer.
Michael Curoplites 813	Valentine 827	Plegmund.	Eginhart. Claudius. Clement, bishop of Turin.			N. B. Haroun, the father of this prince, sent to Charlemagne a striking clock, with springs and wheels, which was the first ever seen in France, and shows that, at
Leo Armen. 820	Gregory IV. 844		Jonas, bishop of Orleans.			
Michael Balb. 829	Sergius II. 847		Freculph, bishop of Lysieux.			
Theophilus 842	Leo IV. 855		Moses Barcephas.			
Michael III. 867	Pope Joan.		Photius, patriarch of Constantinople.			
Basilus I. Macedo 886	Benedict III. 858		Theod. Abucara.			
Leo VI. Philos.	A schism between Benedict and Anastasius.		Petrus Siculus.			
<i>Emperors of the West.</i>	Nicholas I. 867		Nicetas David.			
The Western Empire was restored in the year 800, in favour of	Adrian II. 872		Rabanus Maurus, archbishop of Mentz.			
Charlemagne, king of France.	John VIII. 882		Hilduin.			
Charlemagne 814	Marinus I. 884		Servatus Lupus.			
Lewis the Debonaire 840	Adrian III. 885		Drepanius Florus.			
Lothaire 855	Formosus 897		Druthmar.			
Lewis II. 875	A schism between Formosus and Sergius.		Godschalcus.			
Charles II. sur-named the Bald 877	Boniface VI. 897		Pascasius Radbert, the chief of the			
	Stephen VII. 901					

Sovereign Princes.	Popes, or Bishops of Romc.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
Lewis III. 879 Carloman 880 Charles III. deposed 887 After the death of this prince, (who was the last king of France that was emperor), Germany and Italy were entirely separated from the French monarchy. Arnolph 899 Lewis IV.	A schism between Stephen VII. John IX. Romanus I. and II. and Theodore II.		Transubstantians. Bertram or Ratram, of Corby, who refuted the monstrous errors of Radbert, and was at the head of those who denied the corporal presence of Christ in the Eucharist. Haymo, bishop of Halberstadt. Walafridus Strabo. Hincmar, archbishop of Rheims. John Scot Eriгена. Ansegisus. Florus Magister. Prudens, bishop of Troyes. Remy, of Lyons. Nicholas. Adrian. John VIII. Pope. Anastasius, Bibl. Auxilius. Theodulph, bishop of Orleans. Smaragdus. Aldric, bishop of Mans. Ado of Vienna. Isidorus Mercator, author of the False Decretals.		on the credulity of the people. Monks and abbots now first employed in civil affairs, and called to the courts of princes. The festival of All-Saints is added in this century, to the Latin Calendar by Gregory IV. though some authors of note place this institution in the seventh century, and attribute it to Boniface IV. The superstitious festival of the Assumption of the Virgin Mary, instituted by the Council of Mentz, and confirmed by Pope Nicholas I. and afterwards by Leo X. The trial by cold water introduced by Pope Eugenius II. though Le Brun, in his Histoire des Pratiques Superstitieuses, endeavours to prove this ridiculous invention more ancient. The Emperor Lewis II. is obliged by the arrogant pontiff Nicholas I. to perform the functions of groom, and hold the bridle of this Pope's horse,	this period, the arts were more cultivated in Asia than in Europe. Albategni, the mathematician. Albumasar, the Arabian astronomer.
<i>Kings of Spain, i. e. of Leon and the Asturias.</i> Alphonso the chaste 844 Ramiro 851 Ordogno 862 Alphonso III.						
<i>Kings of France.</i> Charlemagne 814 Lewis the Debonnaire 840 Charles the Bald 877 Lewis III. 879						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Carloman 884			Jesse, bishop of Amiens.		while his pretended Holiness was dismounting.	
Charles III. 888			Dungale.		The Legends or Lives of the Saints began to be composed in this century.	
Eudes 898			Halitgaire, bishop of Cambay.		The Apostles' Creed is sung in the churches—	
Charles the Simple.			Amulon, archbishop of Lyons.		Organs, bells, and vocal music introduced in many places—	
<i>Kings of England.</i>			Vandalbert.		Festivals multiplied.	
The Heptarchy finished by the union of the seven kingdoms under the government of Egbert.			Angelome		The order of St. Andrew or the Knights of the Thistle in Scotland.	
Egbert 837			Epiphanes, archbishop of Constantia, in the island of Cyprus.		Michael I. Emperor of the East, abdicates the throne, and with his wife and six children, retires into a monastery.	
Ethelwolf 857			Herric.		Photius, Patriarch of Constantinople, excommunicates the Pope.	
Ethelbald 860			Reginon.		The canonization of saints introduced by Pope Leo III.	
Ethelbert 866			Abbon.		The University of Oxford founded by Alfred.	
Ethelred 871			William, the librarian.		The sciences are cultivated among the Saracens, and particularly encouraged by the Caliph Almanon.	
Alfred the Great 899			Pope Formosus.		Theophilus, from his abhorrence of images, banishes the	
<i>Kings of Scotland.</i>			Pope Stephen.			
The history of Scotland is divided into four great periods. The first which commences with Fergus I. 330 years before Christ, and contains a series of 68 kings which ends with			Methodius, who invented the Slavonian characters, and made a translation of the Bible for the Bulgarians, which was used by the Russians.			
			Alfred the Great, king of England, composed a Saxon Paraphrase on the Ecclesiastical History of Bede, a Saxon Version of Orosius, and a Saxon Psalter.			
			The Emperor Basilius Mac.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Alpinus, in the year 823, is looked upon as entirely fabulous. We shall therefore begin this chronological list with the second period, which commences with Kenneth II. Kenneth II. 854 Donald V. 858 Constantine II. 874 Ethus 874 Gregory 893 Donald VI.			The Emperor Leo, sur-named the wise.		painters out of the Eastern Empire. Harold, king of Denmark, is dethroned by his subjects, on account of his attachment to Christianity. The University of Paris founded.	
<i>Kings of Sweden.</i> The origin of this kingdom is covered with uncertainty and fables. Some historians reckon 36 kings before Biorno III. but it is with this latter prince that chronologers generally begin their series.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Biorno III. 824						
Brantamond 827						
Sivard 842						
Heroth 856						
Charles VI. 868						
Biorno IV. 883						
Ingo, or Ingelde 891						

CENTURY X.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D.	John IX. 905	Plegmund 917	Simeon Metaphrastes.	No new heresies were invented during this century.	Irruption of the Huns into Germany, and of the Normans into France.	This century, by way of eminence, is styled the age of barbarism and ignorance.
Leo, the Philosopher 911	A schism between John IX. and Sergius	Athelm 924	Leontius of Byzantium.	That of the Anthropomorphites was revived, and the greatest part of the others were continued.	The Danes invade England. The Moors enter into Spain.	The greatest part of the ecclesiastical and theological authors mentioned in the column were mean, ignorant, and trivial writers, and wrote upon mean and trivial subjects. At the head of the learned men of this age we must place Gerbert, otherwise
Alexander 912	Benedict IV. 906	Odo 957	Odo of Cluny.	Thus we find Nestorians, Euty- chians, Paulicians, Armenians, Anthropomorphites, and Manichæans, making a noise in this century.	The Hungarians and several Northern nations converted to Christianity. The pirate Rollo is made Duke of Normandy, and embraces the Christian faith.	
Constantine VII. surnamed Porphyrogen 959	Leo V. 906	Dunstan 988	Ratherius, bishop of Verona and Liege.		The Poles are converted to Christianity under Micislaus, in the year 965.	
Romanus	A schism between Leo V. and Chris- topher. 907	Ethelgar 988	Hippolytus, the Theban.		The Christian religion is established in Muscovy, Denmark, and Norway.	
Lecapenus took advantage of the youth of this prince, and seized the Imperial throne, but was deposed by his son Stephen, and died in 948	A schism between Christo- pher and Sergius. 910	Siricius 993	Saidus, Patriarch of Alexandria.		The plan of the Holy war is	
	Sergius III. 910	Aluric, or Alfric.	Flodoard.			
	Anastasi- us III. 912		Joseph Gene- sius Atto, bi- shop of Ver- ceil.			
	Lando 912		Dunstan, archbishop of Canterbury.			
	John X. 928		Luitprand, abbot of Fleury.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Romanus, first or second son to Constantine VII. 963	Leo VI. 929 Stephen VIII. 931 John XI. 936 Leo VII. 939		Notker, bishop of Liege. Suidas. Röswida, a poetess. Edgar, king of England. Ælfridus. Hereger. Olympiodorus. Œcumenius. Odilo. Burchard. Valerius of Astorga, in Spain. His lives of the Fathers very different from those that are published, are still in MS. in the library of Toledo.		formed in this century by Pope Sylvester II. The baptism of bells; the festival in remembrance of departed souls; the institution of the Rosary; and a multitude of superstitious rites, shocking to common sense, and an insult upon true religion, are introduced in this century.	known by the papal denomination of Sylvester II. This learned pontiff endeavoured to revive the drooping sciences, and the effects of his zeal were visible in this, but still more in the following century.
Nicephorus Phoc. 970	IX. 943 Marinus II. 946		Agapetus II. 955		Fire-ordeal introduced.	Suidas Geber, an Arabian chemist, celebrated by the learned Boerhaave.
John Zimises 975	John XII. 964		John of Capua.		The Turks and Saracens united.	Constantine Porphyrogen.
Basilius III. Constantine VIII.	A schism between John XII. and Leo. 965		Nicholas, Patriarch of Constantinople.		Edmund, king of England, is stabbed at a public feast.	Albatani, an Arabian astronomer, called by some Albategne.
Emperors of the West.	Leo VIII. 965		John of Capua.		The Danish war in England begins and continues twelve years.	Razi, a celebrated Arabian chemist and physician.
Lewis IV. 912	Benedict V. 965		Nicholas, Patriarch of Constantinople.		Feudal tenures begin to take place in France.	Leoncius, one of the Byzantine historians.
Conrad I. 919	John XIII. 972		Gregory of Cesarea.		The influence and power of the monks increase greatly in England.	Joseph Genesius.
Henry I. surnamed the Fowler 936	Donus II. 972		Georges.		The kingdom of Italy is united by Otho to the German empire.	
Otho I. 973	Benedict VI. 975		Epiphanes.		Pope Boniface VII. is deposed and banished for his crimes.	
Otho II. 983	Boniface VII. 984		Severus.		Arithmetical figures are brought from Arabia into Eu-	
Otho III.	Benedict VII. 984		Moses Barceph.			
Kings of Spain, i. e. Leon and Asturias.	John XIV. 985		Alfric, archbishop of Canterbury.			
Alphonso III. surnamed the Great, abdicates the crown in the year 910	John XV. 985		Gerbert, Pope.			
Garcias 913	John XVI. 996		Oswald.			
Ordogno II. 923	Gregory V. 999		Sisinnius.			
Froila II. 924	A schism between John and Gregory V. 910					
Alphonso IV. 931	Sylvester II. 911					
Ramiro II. 950						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Ordogno III. 955					rape by the Saracens.	
Sanchez the Fat 964					The Empire of Germany is rendered elective by Otho III.	
Ramiro III. 982						
Bermudo, called by some Veremond II. 999						
Alphonso V.						
<i>Kings of France.</i>						
Charles the Simple 929						
Ralph usurps the throne.						
Lewis d'autre- mere 954						
Lothaire II. 986						
Lewis the Idler, the last king of the line of Charlemagne 987						
<i>Third Race.</i>						
Hugh Capet 996						
Robert.						
<i>Kings of England.</i>						
Edward 925						
Athelstan 941						
Edmund 946						
Edred 955						
Edwy 957						
Edgar 975						
Edward 978						
Ethelred.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Scotland.</i>						
Donald						
V. 903						
Constan- tine III.						
943						
Malcolm						
I. 958						
Indulfus						
967						
Duffus 972						
Cullen 976						
Kenneth						
III. 994						
Constan- tine IV.						
995						
Grimus.						
<i>Kings of Sweden.</i>						
Ingeld						
II. 907						
Eric VI.						
926						
Eric VII.						
940						
Eric						
VIII. 980						
Olaus II. the Tri- butary.						
The be- ginnings of the Danish monarchy are so fabulous, that we shall be- gin with Harold, who first embra- ced the Christ- ian reli- gion.						
Harold						
VI. 980						
Sweyn.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Poland.</i> Micislaus, the first Christian duke, dies 999						

CENTURY XI.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D. Basilius III. 1025 Constantine VIII. 1028 Romanus II. Argyr. 1034 Michael IV. Paphl. 1041 Michael V. Calaphates 1041 Constantine IX. Monomach. 1054 Theodora 1056	Silvester II. 1003 John XVII. 1003 John XVIII. 1009 Sergius IV. 1012 Benedict VIII. 1024 A schism between Gregory and Benedict. John XIX. 1033 Benedict IX. 1044 A schism between the two Johns and Benedict.	Aluric, or Alfric 1006 Elphegus massacred by the Danes in the year 1012 Livingus 1020 Agelnoth 1038 Eadsinus 1050 Robert Gemetic 1052 Stigand 1069 Lanfranc 1089 Anselm.	Dithmar, bishop of Mersebourg. Leo, the Grammarian. Aimon. Fulbert, bishop of Chartres. Adelbold, bishop of Utrecht. Alexius, patriarch of Constantinople. Bern, of Augsburg. Ademar. The Brunos. Lanfranc, archbishop of Canterbury. Theophanes Cerameus.	Berenger, famous for his opposition to the monstrous doctrine of transubstantiation. Roscelin, a Tritheite. A sect of French Manichæans, condemned in the council of Orleans.	The crusades are carried on with all the enormities that usually attend a blind, extravagant, and inhuman zeal. Godfrey of Bouillon takes possession of Jerusalem in the year 1099. A contest between the emperors and popes, in which the latter discover a most arrogant and despotical spirit. The dignity of Cardinal is first instituted in this century. The Moors are driven by degrees	Leo, the Grammarian. Adelbord. Michael Psellus. Anselm, archbishop of Canterbury. Gui Aretine, the inventor of musical notes. Wippo. John Scylitzes. Avicenna, an Arabian philosopher. Stephen, the first Christian king of Hungary.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Michael VI. Strat. 1057	Gregory VI. 1046		Nilus Doxopatrius.		from several parts of Spain; hence arose the division of that country into so many little kingdoms.	Alphes, a Jew.
Isaac I. Comen. 1059	Clement II. 1048		Michael Psel-lus.			Josippon, or the false Josephus.
Constantine X. Ducas 1067	Damasus II. 1049		Michael Cevalarius.			Ferdousi, a Persian poet.
Romanus III. Diogenes 1071	Leo IX. 1054		Simeon the Younger.		Mathilda, daughter of Boniface, duke of Tuscany, leaves all her possessions to the church of Rome, in consequence of her passionate attachment to Hildebrand, otherwise known by the papal name of Gregory VII. with whom she lived in a licentious commerce.	Roscelin. John the Philosopher.
Nicephorus II. Botoniates 1081	Victor II. 1057		Theophylact, a Bulgarian.			John Curo-palata, one of the Byzantine historians.
Alexis I. Comnen.	Benedict X. 1059		Cardinal Humbert.			
	Nicholas II. 1061		Petrus Damianus.			
	A schism between Nicholas II. and Benedict.		Marianus Scotus.			
<i>Emperors of the West.</i>	Alexander II. 1073		Anselm, archbishop of Canterbury.			
Otho III. 1002	A schism between Alexander II. and Cadalous.		Ivo, bishop of Chartres.			
Henry II. 1024	Gregory VII. 1086		Hildebert, archbishop of Tours.			
Conrad II. 1039	A schism between Gregory VII. and Guy, bishop of Ravenna.		Pope Gregory VII.		Sicily, Castile, Poland, and Hungary are erected into kingdoms.	
Henry III. 1056	Victor III. 1088		Gerhard.		The kingdom of Burgundy and Arles is transferred to the emperor Conrad II. by Rodolphus, king of Burgundy.	
Henry IV.	Urban II. 1099		Hugh of Breteuil.		Several of the popes are looked upon as magicians; as, in these times of darkness, learning, and more especially philosophy and mathematics, were looked upon as magic.	
<i>Kings of Spain, i. e. of Leon and the Asturias.</i>			Berthold.		Investitures introduced in this century.	
Alphonso 1027			Hermannus Contract.		The tyranny	
Veremond III. 1037			Peter, patriarch of Antioch.			
<i>Kings of Leon and Castile united.</i>			Glaber Radulphus.			
Ferdinand I. sur-named the Great 1065			Deoduinus, bishop of Leigh.			
			Adelman.			
			Nicetas Pic-toratus.			
			Leo of Bulgaria.			
			Constant.			
			Guitmundus.			
			Manasses, archbishop of Rheims.			
			John, patriarch of Antioch.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Sancho II. 1073 Alphonso VI.			Sigefrid. Samonus of Gaza. Samuel of Morocco, a converted Jew.		of the popes is nobly opposed by the emperors Henry I. II. and III. by William I. king of England, and other monarchs of that nation, by Philip, king of France, and by the British and German churches.	
<i>Kings of France.</i> Robert 1031 Henry I. 1060 Philip I.			John Xiphilinus Lambert, a famous but anonymous work, called Micrologus.		Baptism is performed by triple immersion. The sabbath fasts introduced by Gregory VII.	
<i>Kings of England.</i> Ethelred 1016 Edmond Ironside 1017 Canute the Great, king of Denmark 1035 Harold Harefoot 1039 Hardicanute 1041 Edward the Confessor 1066 Harold 1066			Adam of Bremen. John Curopalata. Benno of Ravenna. Nicholas of Methone. Philip the Solitary. Othlon of Fulda. Tangmar. Gui Aretin. Eugesippus. Dominick of Grado. Guitmond. Alberic. Osborn, a monk of Canterbury.		The Cistercian, Carthusian, and whipping orders, with many others, are founded in this century. The emperor Henry IV. goes barefooted to the insolent pontiff Gregory VII. at Canusium, and does homage to this spiritual tyrant in the most ignominious manner. The same emperor, however, besieges Rome soon after, and makes a noble stand against the pontiff.	
<i>Norman Line.</i> William the Conqueror 1087 William Rufus 1100					Doomsday-book is compiled from a survey of all the estates in England. Jerusalem is taken by the crusaders.	
<i>Kings of Scotland.</i> Grimus 1003 Malcolm II. 1033						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Donald VII. by some called Duncan 1040						
Macbeth 1057						
Malcolm III. 1093						
Donald VIII. de- throned 1094						
Duncan II. 1096						
Donald again 1097						
<i>Kings of Sweden.</i>						
Olaus II. 1019						
Asmund 1035						
Asmund- slem 1041						
Hakon 1059						
Stenchil 1061						
Ingo III. 1064						
Halstan 1080						
Philip.						
<i>Kings of Denmark.</i>						
Sweyn 1014						
Canute the Great, king of England 1035						
Harold 1040						
Hardica- nute 1041						
Magnus 1048						
Sweyn II. 1074						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Harold VII. 1025						
St. Canute 1086						
Olaus III. 1086						
Eric III.						
<i>Kings of Poland.</i>						
Boleslaus, first king 1025						
Micislaus 1034						
Interregnum.						
Casimir 1058						
Boleslaus II. 1079						
Ladislaus.						
<i>Kings of Jerusalem.</i>						
Godfrey, chosen king in 1099, dies in 1100						
Baldwin I.						

CENTURY XII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i> A. D.	Antipopes. Paschal II. 1118	Anselm 1109	Gilbert, abbot of Westminster.	The Bogomiles and Catharists were a kind of Manichæans.	The Slavonians and the inhabitants of the island of Rugen receive the light of the gospel, and their example is followed by the Livonians and Finlanders.	Robert Bacon. Anselm of Laon.
Alexius I. Comnen. 1118	Clement, Albrecht, Theodore, and Maginulph.	Rodolphus 1122	Guibert. Sigebert of Gemblours.	The Pasagians were a kind of Arians, who also discovered a strange attachment to the ceremonial law of Moses.		Vaccarius. Leoninus, the supposed introducer of Latin Rhymes.
John II. Comnen. 1143	Gelasius II. 1119	William Corbeil 1136	Peter Alphonso. Odo of Orleans.		The state of affairs in Asiatic Tartary changes in favour of the Christians, by the elevation of Prester John.	Roger Hoveden. John of Salisbury.
Emanuel Comnen. 1180	Calistus II. 1124	Theobald 1168	Godfrey of Vendosme. Rupert of Dyits.	Eon, a madman, rather than a heretic.	The crusade is renewed.	William of Somerset.
Alexius II. Comnen. 1183	Honorius II. 1130	Richard Baldwin 1183	Baldric. Arnulph, bishop of Lyons.	The same thing may be said of Tranquillinus.		John Zonaras.
Andronicus Comnen. 1185	Innocent II. 1143	Reginald Fitz-jocelin 1191	Bernard of Clairval. Abelard.	As to Arnold of Brescia, the Petrobrussians, Henricians, Waldenses, and Apostolics, if allowance be made for some few points, they rather deserve the title of Reformers and Witnesses to the Truth, than that of heretics.	The kingdom of Jerusalem is overturned, and the affairs of the Christians in Palestine decline. A third crusade undertaken.	George Cedrenus.
Isaac II. Ang. 1195	Celestine II. 1144	Hubert Walter.	Baldwin, archbishop of Canterbury.		The three famous military orders instituted; viz. The Knights of St. John of Jerusalem; The Knights Templars; The Teutonic Knights of St. Mary.	John Cinamus. Silvester Girald, bishop of St. David's.
Alexius III. Ang. or Comnen.	Eugenius III. 1153		Euthimius Zigab.			Godfrey of Viterbo.
<i>Emperors of the West.</i>	Anastasius IV. 1154		William of Somerset.			William of Newburgh, an English historian.
Henry IV. 1106	Adrian IV. 1159		John of Salisbury.			Pelagius, bishop of Oviedo.
Henry V. 1125	Alexander III. 1181		Thomas Becket, archbishop of Canterbury.			John of Milan, author of the poem called Schola Salernitana.
Lotharius II. 1138	Gregory VIII. 1188		Gervais, a monk of Canterbury.			Robert Pullein, an English cardinal.
Conrad III. 1152	Clement III. 1191		Nicephorus of Brienne.			
Frederic I. surnamed Barbarossa 1190	Celestine III. 1199		Anselm, bishop of Havelb.			
Henry VI. 1197			John Zonaras.			
Philip.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Spain, i. e. of Leon and Castile.</i> Alphonso VI. 1109 Alphonso VII. 1137 Alphonso VIII. 1157 Saacho III. 1158 Ferdinand II. 1175 Alphonso IX.			Mich. Glycas. Hugh Victorinus. Eadmerus. George Cedrenus. Peter the Venerable. Honorius of Autun. Foucher. Alger. Gratian. Peter Lombard. Henry of Huntington. William, bishop of Rheims. Constantine Harmen. Orderic Vital. Constantine Manass. Zacharias Chrysop. Peter of Blois. Peter Comestor. Peter de Celles. Peter of Poitiers. John Cinnamus. John Beleth. Helmold. Gislebert, bishop of London. Stephen Harding. George Xiphilin. Alexander Arist. Godfrey of Viterbo. Theod. Balsamon. Richard of St. Victor.	Peter Abelard and Gilbert de la Porrée differed from the notions commonly received with respect to the Holy Trinity. The Albigenses, a branch of the Waldenses, are branded with the denomination of Manichæans.	Lotharius II. in 1137, and this emperor makes a present of it to the city of Pisa, whose fleet had contributed, in a particular manner, to the success of the siege. The contest between the emperors and popes is renewed under Frederick Barbarossa and Adrian IV.— The insolence of the popes excessive. Becket, archbishop of Canterbury, assassinated before the altar, while he was at vespers in his cathedral. The scandalous traffic of indulgences begun by the bishops, and soon after monopolized by the popes. The scholastic theology, whose jargon did such mischief in the church, had its rise in this century. The seeds of the Reformation sown, in this century, by the Waldenses, and other eminent men in England and France. Pope Paschal II. orders the Lord's Supper to be admini-	Abraham Aben-Ezra. John and Isaac Tzetzes. Henry of Huntington. Nicetas. Wernier. Moses Mai-monides. Anvari, a Persian astronomer. Portius Azo. Nestor, a Russian historian. Falcandus. Benjamin de Tudele, a Spanish Jew, whose Travels were translated by Baratrier. Averroes. Eustathius, bishop of Thessalonica. Salomon Jarchi. Alhasen, an Arabian, who composed a large work on Optics. George Elmacin, author of the History of the Saracens, translated by Erpenius. Jeffrey of Monmouth. Henry of Huntington.
<i>Kings of France.</i> Philip I. 1108 Lewis VI. surnamed the Gros 1137 Lewis VII. surnamed the Young 1180 Philip Aug.						
<i>Kings of England.</i> Henry I. 1135 Stephen 1154 Henry II. 1189 Richard I. 1199 John.						
<i>Kings of Scotland.</i> Edgar 1106 Alexander 1124 David 1153 Malcolm IV. 1165						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
William			William of Auxerre.		stered only in one kind, and retrenches the cup.	
<i>Kings of Sweden.</i>			Bruno of Ast.		The canon law formed into a body, by Gratian.	
Philip 1110			Simeon of Durham.		Academical degrees introduced in this century.	
Ingo IV. 1129					Learning revived and encouraged in the University of Cambridge.	
Ragwald 1140					The pope declares war against Roger, king of Sicily, who takes from his holiness Capua and Beneventum.	
Magnus, deposed in 1148					The council of Clarendon held against Becket.	
Suercher I. 1160					The kings of England and France go to the Holy Land.	
Eric, the Holy 1161					Henry II. of England, being called by one of the Irish kings to assist him, takes possession of Ireland.	
Charles VII. 1162						
Canute 1192						
Suercher II.						
<i>Kings of Denmark.</i>						
Eric II. 1101						
Nicholas 1135						
Eric III. 1138						
Eric IV. 1147						
Sweyn IV. 1155						
Canute V. 1155						
Valdemar 1182						
Canute VI.						
<i>Kings of Poland.</i>						
Uladislaus I. 1102						
Boleslaus III. 1139						
Uladislaus II. 1146						
Boleslaus IV. 1173						
Micislaus 1178						
Casimir II. 1195						
Lescus						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Jerusalem.</i>						
Baldwin I. 1118						
Baldwin II. 1131						
Foulques 1141						
Baldwin III. 1162						
Almeric 1173						
Baldwin IV. 1185						
Baldwin V. 1186						
Guy of Lusignan.						
Jerusalem was retaken by the infidels in 1187						
Almeric, from 1196 to 1205						
<i>Kings of Portugal.</i>						
Alphonso I. proclaimed king in 1139 dies in 1185						
Sancho I.						

CENTURY XIII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Innocent III. 1216	Hub. Walter 1204	Joachim.	The Waldenses.	The Mahometan religion triumphs over Christianity in China and the northern parts of Asia, by flattering the passions of voluptuous princes.	Roger Bacon, one of the great restorers of learning and philosophy.
A. D.	Honorius III. 1226	Stephen Langton 1228	John, bishop of Macedonia.	Nestorians. Jacobites.	A papal embassy is sent to the Tartars by Innocent IV.	Saxo Grammaticus.
Alexius III. de-throned in 1203	Gregory IX. 1241	Richard Wether-shed 1231	Demetrius Chomatenus.	The Brethren and Sisters of the Free Spirit, otherwise called Beghards and Beghins.	A fourth crusade is undertaken by the French and Venetians, who make themselves masters of Constantinople, with a design to restore the throne to Isaac Angelus, who had been dethroned by his brother Ducas.	Ralph de Diceto.
Alexius IV. de-throned in 1204	Celestine IV. 1243	St. Edmund 1242	Mark, patriarch of Ardmagh.	Amalric. Joachim.	The emperor Isaac is put to death in a sedition, and his son Alexius strangled by Alexius Ducas, the ringleader of this faction.	Walter of Coventry.
Alexius Ducas, surnamed Murzuphle 1204	Innocent IV. 1254	Boniface 1270	Malachy, archbishop of Ardmagh.	Wilhelmina. The sect of the Apostles.	The emperor Isaac is put to death in a sedition, and his son Alexius strangled by Alexius Ducas, the ringleader of this faction.	Alexander of Paris, the founder of French poetry.
	Alexander IV. 1261	Robert Kilwardby 1278	Nicetas Choniata.	John of Parma, author of the everlasting gospel.	The crusaders take Constantinople a second time, dethrone Ducas, and elect Baldwin, Count of Flanders, Emperor of the Greeks.	Villehardouin, an historian.
	Gregory X. 1276	John Peckham 1291	Francois d'Assise.	John of Parma, author of the everlasting gospel.		Accursi of Florence.
<i>Latin Emperors of the East residing at Constantinople.</i>	Innocent V. 1276	Robert Winchelsey.	Alan del' Isle.	Flagellants, or Whippers.		Kimchi, a Spanish Jew.
Balduin I. 1205	Adrian V. 1276		Jacobus de Vitriaco.	Circumcellions.		Conrad de Lichtenaw.
Henry 1216	John XX. 1277		Peter, the Monk.			John Holywood, called De Sacro Bosco, author of the Sphæra Mundi.
Peter 1221	Nicholas III. 1280		Anthony of Padua.			Actuarius, a Greek physician.
Robert 1229	Martin IV. 1285		Germanus Cæsarius.			Rod. Ximenus, archbishop of Toledo.
Balduin II. 1261	Honorius IV. 1288		William of Paris.			Michael Coniat, bishop of Athens.
	Nicholas IV. 1292		Raymon of Pennafort.			Ivel.
	Celestine V. 1294		Alexander de Hales.			
<i>Greek Emperors residing at Nice.</i>			Edmund Rich, archbishop of Canterbury.			
Theodore Lascaris 1222			Thomas of Spalatro.			
John Ducas III. 1255			John Peckham, archbishop of Canterbury.			
Theodore Lascaris 1259			Roger Bacon.			
			Albert the Great.			
			Robt. Grosseteste.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
John Las- caris IV. 1259			Vincent de Beauvais. Robert Sor- bon. George Acro- polita. Hugo de St. Caro. George Me- tochita. Guillaume de St. Amour. Nicephorus Blem. Thomas A- quinas. Bonaventura. Gilbert of Tournay. John of Pa- ris, an oppo- ser of tran- substantia- tion and pa- pal tyranny. John Beccus. Nicetas Aco- menatus. Theodore Lascaris. Arsenius. George Pa- chymmer. George the Cyprian. Stephen Langton, archbishop of Canter- bury. Robert Ca- pito. Thomas Can- tiprat. Richard Mid- dleton. William Du- rand. Ægidius de Columna. Guil. Peral- dus. Martin Polon.		The empire of Franks in the East, which had subsisted fifty- seven years, is overturned by Michael Palæo- logus. A fifth cru- sade, which is carried on by the confederate arms of Italy and Ger- many. Damietta taken, but soon after retaken. The fleet of the crusaders ruined by the Saracens. The fifth cru- sade undertaken by Lewis IX. who retakes Damietta, is afterwards re- duced, with his army, to the greatest extre- mities; dies of the plague in a second crusade, and is canonized. The knights of the Teutonic order, under command of Herman de Salt- za, conquer and convert to Christianity the Prussians, at the desire of Conrad duke of Mas- sovia. Christianity is propagated a- mong the Ara- bians in Spain. The philoso- phy of Aristotle triumphs over	Rigord, an historian. Pierre de Vignes. Matthew Paris. Suffridus. Sozomene, author of the Univer- sal Chrono- logy, which is yet in MS. in the possession of the regul- ar canons of Fisioli, near Flo- rence. Barthol. Cotton of Norwich; see Whar- ton's Ang- lia Sacra. Engelbert. Thomas Wicke, an English historian. Vitellio, a Polish ma- themat- ician. Albert the Great. Colonna, archbishop of Messina. Michael Scot, the translator of Aristot- le. Gregory Al- bufarius. Foscarari of Bolognâ. Alphonso, king of Castile.
<i>Emperors of the West.</i>						
Philip 1208 Otho IV.						
1218						
Frederic II. 1250						
Civil wars and an interreg- num, du- ring which Conrad of Suabia, William, count of Holland, Richard, king of England, Alphonso of Spain, Ottocar of Bohemia, appear on the scene of action.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Rodolphus of Hapsburg is elected emperor, and dies in 1291			Raymond Martin. Gregory Albufarius. Jacob de Voragine. Guillaume de Seignelai, bishop of Auxerre. William of Auvergne, bishop of Paris. Henry of Ghent. Pope Boniface VIII.		all the systems that were in vogue before this century. The power of creating bishops, abbots, &c. is claimed by the Roman pontiffs, whose wealth and revenues are thereby greatly augmented. John, king of England, excommunicated by Pope Innocent III. is guilty of the basest compliances, through his slavish fear of that insolent pontiff. The inquisition established in Narbonne Gaul, and committed to the direction of Dominic and his order, who treat the Waldenses, and other reputed heretics, with the most inhuman cruelty. The adoration of the Host is introduced by Pope Honorius III. The Magna Charta is signed by King John and his barons, on the 15th of June, at Runnemed, near Windsor. A debate arises between	Cavalcanti of Florence. Dinus, a famous jurist. Marco Paolo, a Venetian, whose Travels in China are curious. Francis Barberini, an Italian poet.
<i>Kings of Spain, i. e. of Leon and Castile.</i>						
Alphonso IX. 1214						
Henry I. 1217						
Ferdinand III. 1252						
Alphonso X. 1284						
Sancho IV. 1295						
Ferdinand IV.						
<i>Kings of France.</i>						
Philip Aug. 1223						
Lewis VIII. 1226						
Lewis IX. 1270						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Philip III. the Hardy 1285					the Dominicans and Franciscans concerning the immaculate conception of the Virgin Mary.	
Philip IV. the Fair.					Jubilees instituted by Pope Boniface VIII.	
<i>Kings of England.</i>					The Sicilian Vespers; when the French in Sicily, to the number of 8000, were massacred in one evening, at a signal given by John Prochyta, a Sicilian nobleman.	
John 1216					Conrad, duke of Suabia, and Frederick of Austria, beheaded at Naples by the counsel of Pope Clement IV.	
Henry III. 1272					The Jews are driven out of France by Lewis IX. and all the copies of the Talmud, that could be found, are burnt.	
Edward I.					The college of electors founded in the empire.	
<i>Kings of Scotland.</i>					The association of the Hans-Towns.	
William 1214					The Dominicans, Franciscans, Servites, Mendicants, and the Hermits of St. Augustin, date the origin of their orders from this century.	
Alexander II. 1249					The fables	
Alexander III. 1286						
Interregnum.						
John Balliol.						
<i>Kings of Sweden.</i>						
Suercher II. 1211						
Eric X. 1218						
Jean I. 1222						
Eric XI. 1250						
Waldemar 1276						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Magnus 1290 Birger.					concerning the removal of the chapel of Loretto; the vision of Sim. Stochius; the Wandering Jew, and St. Anthony's obliging an ass to adore the sacrament, are invented about this time.	
<i>Kings of Denmark.</i>					The festivals of the Nativity of the Blessed Virgin, and of the Holy Sacrament, or Body of Christ, instituted.	
Canute VI. 1202					The present House of Austria take their rise in this century.	
Waldemar II. 1241					Wales is conquered by Edward, and united to England.	
Eric VI. 1250					There is an uninterrupted succession of English parliaments from the year 1293.	
Abel 1252						
Christopher 1259						
Eric VII. 1286						
Eric VIII.						
<i>Kings of Poland.</i>						
Lescus V. 1203						
Uladislaus III. 1226						
Boleslaus V. 1279						
Lescus VI. 1289						
Boleslaus, Henry, and Uladislaus, take the title of Governors.						
Premislaus 1296						
Uladislaus IV. deposed in 1300						
Wincislaus, king of Bohemia.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Portugal.</i>						
Sancho I. 1212						
Alphonso II. 1223						
Sancho II. 1246						
Alphonso III. 1279						
Denis.						

CENTURY XIV.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East</i>	Boniface VIII. 1303	Robert Winchelsey 1313	Nicephorus Callistus.	Waldenses, Palamites, Hesycasts, and Quietists, three different names for one sect.	Fruitless attempts made to renew the crusades.	Dante, the principal restorer of philosophy and letters, and also one of the most sublime poets of modern times.
A. D. Andronicus II. 1332	Benedict XI. 1314	Walter Raynold 1327	Raymond Lully. Matthæus Blastares.	Spiritual Franciscans.	Christianity encouraged in Tartary and China; but loses ground towards the end of this century.	Petrarch. Boccace. Chaucer. Matthew of Westminster.
Andronicus, the Younger 1341	Clement V. 1316	Simon Mepham 1333	Barlaam. Greg. Acindynus.	Seccus Asculanus, who was burnt at Florence by the Inquisition, for making some experiments in mechanics that appeared miraculous to the vulgar.	The Lithuanians, and Jagello, their prince, converted to the Christian faith in the year 1386.	Nicholas Triveth. Gregoras, the compiler of the Byzantine History. Theodore.
John Cantacuzenus usurps the government 1345	Peter and John. A schism between	J. Stratford 1348	John Cantacuzenus.			
John Palæologus, and holds it till the year 1355	Benedict XII. 1342	Thomas Bradwardin 1349	Nicephorus Greg.			
John VI. Palæol. 1390	Clement VI. 1352	Simon Islip 1365	Scotus. Andrew of Newcastle.			
	Innocent VI. 1362	Simon Langham 1374	Francis Mayron.			
	Urban V. 1372	Simon Sudbury 1381	Durand of St. Portian.			
	A schism between Urban and Clement.	W. Courtney 1396	Nicholas de Lyra.			
	Gregory XI. 1378	Thomas Arundel.	John Bacon. William Occam.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Andronicus IV. 1392 Emanuel II.	The death of Gregory IX. occasioned that violent schism that threw the Western church into the utmost confusion.		Nicholas Triveth. Andrew Horne. Richard Bury. Walter Burley. Richard Hampole. Robert Holkot. Thomas Bradwardin, archbishop of Canterbury. John Wickliff. Thomas Stubbs. John de Burgo. William Wollfort. The last thirteen all English authors.	Echard. Johan de Mercuria. Beghards and Beguines. As to the Cellites or Lollards, they cannot be esteemed heretics. The followers of John Wickliff deserve an eminent place, with their leader, in the list of Reformers. Nicholas of Calabria. Martin Gon-salve. Reghard Bartoldus de Rorbach. The Dan-cers.	The disputes between the Realists and Nominalists revived. Philip the Fair, king of France, opposes with spirit the tyrannic pretensions of the pope to a temporal jurisdiction over kings and princes, and demands a general council to depose Boniface VIII. whom he accuses of heresy, simony, and several enormities. The papal authority declines. The residence of the popes removed to Avignon. The Universities of Avignon, Persia, Orleans, Florence, Cahors, Heidelberg, Prague, Perpignan, Cologn, Pavia, Cracovia, Vienna, Geneva, Orange, Sienna, Erfurt, Angers, founded. The rise of the great western schism, which destroyed the unity of the Latin church, and placed at its head two rival popes. John Wickliff opposes the monks, whose licentiousness and ignorance	Metochita. Guillaume de Nangis, historian. Henry Stero, historian. Dinus Muggellanus. Evrard, historian. Hayton, an Armenian historian. Albertino Mussato. Orderick de Forli. Lupold, bishop of Bamberg. Peter of Duisbourg, an historian. Albert of Strasbourg, an historian. Barlaam of Calabria, master of Petrarch. Joinville. Peter de Apono, physician and astronomer. Marsilius of Padua, a famous lawyer. John Andre, an eminent jurist. Leontius Pilato, one of the restorers of learning. Gentilis de Foligro. Ismael A-bulfeda, an Arabian prince.
<i>Emperors of the West.</i> Albert I. 1308 Henry VII. Luxen. 1313 Lewis V. Bav. 1347 Charles IV. 1378 Wenceslaus 1400	The church of Rome had two popes, one residing at Rome, the other at Avignon. <i>At Rome.</i> Urban VI. 1389 Boniface IX. <i>At Avignon.</i> Clement VII. not acknowledged. 1394 Benedict XIII.		John de Burgo. William Wollfort. The last thirteen all English authors. Peter Aureolus. John Bassolis. Bernard Guido. Alvarus Pelagius. Theophanes, bishop of Nice. Philotheus. Antonius Andreas. Herveus Natalis. Thomas of Strasburg. Raynerius of Pisa. John of Fribourg. Pope Clement VI. Thomas Joy-sius. John of Naples.			
<i>Kings of Spain, i. e.</i> Leon and Castile. Ferdinand IV. 1312 Alphonso XI. 1350 Pedro the Cruel 1369 Henry II. 1379 John I. 1390 Henry III.						
<i>Kings of France.</i> Philip the Fair. 1314 Lewis X. Hutin 1316 Philip V. 1321 Philip VI. Valois 1350 John 1364 Charles V. 1380 Charles VI.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of England.</i>			Albert of Padua.		were scandalous, and recommends the study of the Holy Scriptures.	Peter of Ferrara.
Edward I. 1307			Michael Cessenas.		A warm contest arises among the Franciscans, about the poverty of Christ and his apostles.	Arnold of Villeneuve.
Edward II. 1327			Gregory Palamas.		Another betwixt the Sco-	William Grisant, an English mathematician.
Edward III. 1377			Andronicus.		tists and Thomists, about the doctrines of their respective chiefs.	Homodei of Milan.
Richard II. 1399			Peter of Duisbourg.		Pope Clement V. orders the Jubilee, which Boniface had appointed to be held every hundredth year, to be celebrated twice in that space of time.	Albergotti of Arezzo.
Henry IV.			Ludolf Saxon.		The Knights Templars are seized and imprisoned; the greatest part of them put to death, and their order suppressed.	Philip of Leyden.
			Cardinal Cajetan.		The rise of the Roman empire in 1303.	Baldus de Ubaldis.
			James of Viterbo.		The Golden Bull, containing rules for the election of an Emperor, and a precise account of the dignity and privileges of the electors, is issued out by Charles IV.	Froissard, a French historian.
<i>Kings of Scotland.</i>			Cardinal Balde.			
John Baliol 1306			George of Rimini.			
Robert Bruce 1329			Pope Benedict XII.			
David II. 1370			Gui of Perpignan.			
Robert II. 1390			Nicholas Cabasilas, archbishop of Thessalonica.			
Robert III.			Richard, bishop of Ard-magh.			
<i>Kings of Sweden.</i>			Demetrius Cydonius.			
Birger 1326			Petrarch.			
Magnus 1363			Peter Berchorius.			
Albert, defeated by Margaret queen of Denmark in 1387, dies in the year 1396			John Cyparissotes.			
Margaret.			Nicholas Oresme.			
<i>Kings of Denmark.</i>			Philip Ribot.			
Eric VIII. 1321			Nilus Rhodius.			
Christopher II. 1333			Marsilius Pat. Maximus Plan.			
Walde-mar III. 1375			Petrarch.			
			John Taulerus.			
			Greg. Palamas.			
			Nic. Eymericus.			
			John Rusbroch.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Olaus 1387 Margaret.			Manuel Ca- leca.		Avignon to the Papal territo- ries.	
<i>Kings of Poland.</i>			Catherine of Sienna.		The Emperor Henry VII.	
Wincel- laus 1305			St. Bridget.		dies, and is sup- posed by some authors to have been poisoned	
Uladis- laus re- ascends the throne, and dies in 1333			Gerhard of Zutphen.		by a consecrated wafer, which he received at the sacrament, from the hands of	
Casimir III. 1370, the last of the Piasts.			Pierre Ailli.		Bernard Poli- tian, a Domini- can monk. This account is de- nied by authors of good credit.	
Lewis, king of Hun- gary 1381			Francis Zaba- rella.		The matter how- ever is still un- decided.	
Interreg- num.			Marsilius of Padua, who wrote against the papal ju- risdiction.		Gunpowder is invented by Schwartz, a monk.	
Uladislaus.			Philippe de Mazieres.		The mari- ner's compass is invented by	
Jagellon, duke of Lithua- nia.			Jordan of Quedlin- burg.		John Goia, or, as others allege, by Flavio.	
<i>Kings of Portugal.</i>			Barth. Albici of Pisa, au- thor of the famous book of the Con- formities of St. Francis with Jesus Christ.		The city of Rhodes is taken from the Sara- cens, in the year 1310, by the Knights Hospitallers, or as they are now called, Knights of Malta.	
Denis 1325			Fabri, bishop of Chartres.		Tamerlane extends his con- quests in the East.	
Alphonso IV. 1357			Michael An- grianus.		The Bible is translated into French by the order of Charles V.	
Pedro the Jus- ticiary. 1367			Raymond Jordan.		The festival of the holy	
Ferdi- nand 1383			Jac. de The- ramo.			
Interreg- num.			Manuel Chry- soloras.			
John I.			Cardinal Francis Zabarella, with many others, too numerous to mention.			
<i>Ottoman Emperors.</i>						
The an- cient hi- story of the Turks extends from						

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
the beginning of the seventh to the commencement of the fourteenth century. The modern commences about the beginning of the fourteenth century. Othman 1327 Or Khan 1359 Amurat, or Morad 1389 Bajazet.					lance and nails that pierced Jesus Christ, instituted by Clement V.— Such was this Pontiff's arrogance, that once, while he was dining, he ordered Dandalus, the Venetian ambassador, to be chained under the table like a dog. The beginning of the Swiss Cantons. The Emperors, Lewis of Bavaria, Philip the Fair, king of France, Edward III. king of England, who opposed the tyranny of the popes, may be looked upon as witnesses to the truth, and preparers of the Reformation. To these we may add Durand, Gerson, Olivus, who called the pope Antichrist, and Wickliff, who rejected transubstantiation, the sacrifice of the mass, the adoration of the host, purgatory, meritorious satisfactions by penance, auricular confession, the celibacy of the clergy, pa-	

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
					pal excommu- nications, the worship of images, the Vir- gin, and relics. The order of the Garter is instituted in England by Ed- ward III.	

CENTURY XV.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors of the East.</i>	Boniface IX. 1404	Thomas Arundel 1413	John Huss. Jerome of Prague.	The Waldenses.	The Moors and Jews are converted in Spain, by force.	Laurentius Valla, the great restorer of Latin elocution.
A. D. Manuel II. 1425	Innocent VII. 1406	H. Chicheley 1443	Paulus Anglicus.	The Wickliffites.	In the year 1492, Christopher Columbus opens a passage into America, by the discovery of the islands of Hispaniola, Cuba, and Jamaica.	Leonard Aretin.
John VI. Palæologus 1448	Gregory XII. deposed 1409	John Stafford 1452	John Gerson. Herman de Petra.	The White Brethren.		Gasparini.
Constantine Palæologus, so far down as the year 1453, when Constantinople was taken by Mahomet II.	Alexander V. 1410 John XXII. deposed 1417 Martin V. 1431 Eugenius IV. 1447 A schism—The council of Basil depose Eugenius, and elect A-medeus, first duke of Savoy, who assumes the title of Felix V. Eugenius, however, triumphs in the issue. Nicholas V. 1455	John Kemp 1453 Thomas Bourchier 1486 J. Morton 1500	Theod. de Niem, archbishop of Cambray. Tho. Valdenses. Pope Alexander V. John Capriolus. Peter de Ancharano. Nicholas de Clemingis. Theod. Urias. Alphons. Tostat. John, patriarch of Antioch. Mark of Ephesus. Cardinal Besarion. G. Scholarius. G. Gemistius. John de Turcremata. George of Trapezonde. John Capistran. Laurentius Valla. John of Segovia. Franc. de la Place.	The Men of Understanding, who were headed by Ægidius Cantar, and William of Hildernissen. Picard, an Adamite. The following deserve rather the denomination of Reformers than heretics, viz. John Huss, Jerome of Prague. Branches of the Hus-sites—the Calixtines, Orebiters, Orphans, Tarborites, Bohemian Brethren. As also John Petit, John Wesselus, Peter Osma, Matt. Grabon.	Constantinople taken by the Turks in the year 1453. Letters flourish in Italy, under the protection of the house of Medici and the Neapolitan monarchs of the house of Arragon. The calamities of the Greeks under the Turkish government, conduce to the advancement of learning among the Latins. The council of Constance is assembled by the Emperor Sigismond, in the year 1414. John Huss and Jerome of Prague are committed to the flames by a decree of that council.	William Lynwood. Alexander Chartier. Gob. Persona. Fr. Frezzi. Christine of Pisa. Paul de Castro. Poggio of Florence. John Fortescue, high chancellor of England. Theod. Gaza. Bart. Facio. Dlugossus, a Polish historian. R. Sanc. de Arevallo. Laon. Calcondilas. J. Savonarola. Marcilius Ficinus. John Picus de Mirandula. Marc. Coc. Sabellicus. Forrestus.
<i>Emperors of the West.</i>						
Robert 1410						
Jodocus not acknowledged.						
Sigismund 1437						
Albert II. of Austria 1439						
Frederic III. 1493						
Maximilian I.						
<i>Kings of Spain, i. e. of Leon and Castile.</i>						
	Callistus III. 1458 Pius II. 1464 Paul II. 1471					

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Henry III. 1406	Sixtus IV. 1484		Reginald, bishop of St. Asaph.		The council of Basil is opened in the year 1431, and in it the reformation of the church is attempted in vain.	Ant. Bon-sinius.
John II. 1454	Innocent VIII. 1492		Antonin, archbishop of Florence.		Horrible enormities committed by the popes of this century, and more especially by Alexander VI.	Jovian. Pontanus.
Henry IV. 1474	Alexander VI.		Nicholas de Cusa, bishop of Brixen, and cardinal.		The council of Constance remove the sacramental cup from the laity, and declare it lawful to violate the most solemn engagements when made to heretics.	Leonard Justinian. G. Gemistus.
Ferdinand, in right of Isabella.			Thomas a Kempis.		The war of the Hussites in Bohemia.	J. Alvarot. Guarino de Verone.
<i>Kings of France.</i>			Anton. de Roselis.		Institution of the Order of the Golden Fleece.	J. Juv. des Ursins.
Charles VI. 1422			Rickel.		The Moors and Jews driven out of Spain.	Maff. Vegio.
Charles VII. 1461			Ducas.		The massacre of Varnes, in the year 1444.	Flavio Biondo.
Lewis XI. 1483			Bened. de Accoltis.		The Order of Minimes instituted by Francis de Pauls.	J. Argyropuleus.
Charles VIII. 1498			Guill. de Aouperlande.		Exploits of the Maid of Orleans.	Dr. Thomas Lynacre.
Lewis XII.			James Paradise, an English Carthusian.		The art of printing, with moveable wooden types, is invented by Coster at Haarlem; and the farther improvements of this admirable art are owing to Gensfleisch and Guttemberg of	The Strozzi.
<i>Kings of England.</i>			Æneas Sylvius.			Bon. Monbricitus.
Henry IV. 1413			Piccolom.			P. Callim.
Henry V. 1422			Pope Pius II.			Esperiente.
Henry VI. de-throned in 1461			Leon Justinian.			Jul. Pompon. Lætus.
Edward IV. 1482			John Goubelin.			Angel.
Edward V. 1483			Alphonso de Spina.			Politian.
Richard III. 1485			Greg. de Heymbourg			Fulgosi.
Henry VII.			Theod. Lellio.			A. Urceus.
<i>Kings of Scotland.</i>			Henry of Co-cum.			Codrus.
Robert III. 1406			J. Ant. Campanus.			Mich. Marullus.
James I. 1437			Alex. de Imola.			Oliver de la Marche.
James II. 1460			Henr. Harphius.			Caiado.
James III. 1488			J. Perez.			Abarbanel.
James IV.			P. de Natalibus.			Calepin.
			B. Platina.			Bebel.
			P. Niger.			Martial de Paris.
			John de Wes-salia.			Phil. de Comines.
			Hermol. Barbarus.			Al. Achillini.
						Scipio Carteromaco.
						John Baptisti Porta.
						Aldus Manutius.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Sweden and Denmark.</i> Margaret 1412 Eric IX. deposed in 1432 Christopher III. 1448 Charles Canutson 1471 An Interregnum until the year 1483 John.			Michael of Milan. Stephen Brulefer. Cardinal Andr. du St. Sixte. Savanarola. Marcilius Ficinus. John Trithem. John Pic. of Mirandula. Ant. de Lebrixa. Boussard. J. Reuchlin, otherwise called Capnio. Jovianus Pontanus. Nicholas Simonis. Claude de Seyssel. Simeon of Thessalonica. Gobelinus Persona. Henry of Hestia. George Phranza. Vincent Ferrieres. Julianus Cæsarinus. Nich. Tudeschus, or Panormus. Raymond Sabund. Catherine of Bologne. Gregorius Melissen. Marcus Eugenius. Laurent. Justinian. Sylvester Syropul.		Mentz, and Schoeffer of Strasbourg. The Universities of Leipsic, Louvain, Friebourg, Rostock, Basil, Tubingen, Wurtzburg, Turin, Ingoldstadt, St. Andrew's in Scotland, Poitiers, Glasgow, Gripeswalde in Pomerania, Pisa, Bourdeaux, Triers, Toledo, Upsal, Mentz, Copenhagen, founded in this century. The first book printed with types of metal, which was the Vulgate Bible, published at Mentz in 1450: a second edition of the same book was published at Mentz in 1642, and has been mistaken for the first. The famous Pragmatic sanction established in France. The University of Caen, in Normandy, is founded by the English, in the year 1437. The Portuguese sail, for the first time, to the East Indies, under Vasquez de Gama.	Cherefeddin Ali, a Persian historian. Arabschah, an Arabian historian. J. Whitehamsted. Ulugbeg, a Tartar prince. J. Bracelli. Palmieri. Villon, otherwise Corbueil. Muller, surnamed Regiomontanus. Calentius, a Latin poet. Dom. Calderini. Barth. Fontius. Enguerr. de Monstrelet. Andronicus of Thessalonica. George of Tapesonde. Fr. Philolephi. Alex. Imola. J. Ant. Campani. Nich. Perrotti. Th. Littleton. Ant. of Palermo. Constant. Lascaris. A. Barbatius. Christ. Persona. Bern. Justiniani. Dieb. Schilling.
<i>Kings of Poland.</i> Uladelaus Jag. 1434 Uladelaus, king of Hungary 1444 An Interregnum of three years. Casimir IV. 1492 John Albert.						
<i>Kings of Portugal.</i> John I. 1433 Edward 1438 Alphonso V. 1481 John II. 1495 Emmanuel Great.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Ottoman Emperors.</i> Bajazet taken pri- soner by Tamer- lane in 1402 Solyman 1410 Mousa 1413 Mahomet I. 1421 Amurat II. 1451 Mahomet II. who takes Constan- tinople in 1453 and dies in 1481 Bajazet II.			Ambrose, General of the Camal- dules. George Co- dinus. Onuphr. Panvinius. Gabriel Biel. John Nau- clerus. John Nieder.		Maximilian divides the em- pire into six circles.	Ralph Agri- cola. J. Andrea. Ermol. Barbaro. Alex. ab Alexandro. G. Merula. M. M. Boiardo. A. Mancin- nelli. Rob. Ga- guin. Bern. Corio. Gabr. Alti- lius. Gul. Caour- sin. J. Nanni. Al. Ranuc- cini. P. Crinitus. Molines. Cettes. John Mur- mellius. Mark Mu- surus. Jason Mai- nus. Pandolph Collenucio. R. Langius. John Collet. Pietro Co- simo. Abraham Zachut.
<i>Czars or Emperors of Russia.</i> There reigns in the Chronology of these princes an uncommon degree of confusion, suitable to the barbar- ism of that nation. In the year 1732, they began to publish at Peters- burg a series of their sove- reigns, be- ginning with Duke Ruricke, who is sup- posed to have reign- ed in the ninth cen-						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
tury. From that time downwards, all is darkness and perplexity until we come to the reign of John Basilowitz I. who, in the fifteenth century, shook off the yoke of the Tartars and assumed first, the title of Czar, after having conquered the kingdom of Casan. We therefore begin with this prince, and shall follow the chronology observed by the authors of the Modern Universal History, in their History of Russia. The reader may, however, consult the <i>Tablettes Chronologiques de l'Histoire Universelle</i> of Lenglet, who places this prince in the sixteenth century. John Basilowitz.						

CENTURY XVI.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors</i> A. D.	Alexander VI. 1503	Henry Dean 1502	John Sleidan.	Schwenckfeldt.	The Reformation is introduced into Ger-	<i>British Authors.</i>
Maximilian I. 1519	Pius III. 1503	W. Warham 1532	William Budæus.	Andr. Osiander.	many by Luther, in the year 1517; into	Sir Thomas More.
Charles V. abdicates the empire in 1556 and dies in 1558	Julius II. 1513	Thomas Cranmer 1555	Desiderius Erasmus.	Stancarus.	France by Calvin about 1529; into Switzerland by Zuingle, in 1519.	Thomas Linaere.
Ferdinand 1564	Leo X. 1521	Reginald Pole 1558	Martin Luther.	Adiaphorists.	Henry VIII. of England throws off the papal yoke, and becomes supreme head of the church.	S. Purchas.
Maximilian II. 1576	Adrian VI. 1529	Matthew Parker 1575	Ph. Melancthon.	Interimists.	Edward VI. encourages the Reformation in England, and invites Martin Luther and other eminent divines over, to finish that glorious work.	Thomas Eliot.
Rodolphus.	Clement VII. 1534	Edmund Grindall 1583	John Brennius.	Agricola of Isleben, the chief of the Antinomians.	The reign of Queen Mary restores popery, and exhibits a scene of barbarity and persecution that shocks nature.	Hect. Boetius.
	Paul III. 1549	John Whitgift.	Martin Bucer.	George Major.	The name of Protestants given to the Reformed at the Diet of Spire, in 1529.	J. Leland, the antiquary.
	Julius III. 1555		Ulric Zuingle.	N. Amsdorff.	The league of Smalcald is formed in 1530.	Ed. Wotton.
	Marcellus II. 1555		Peter Galatin.	Synergists.	The Reformation introduced into Germany by Luther, in the year 1517; into France by Calvin about 1529; into Switzerland by Zuingle, in 1519.	J. Christopherson.
	Paul IV. 1559		Fr. Ximenes.	M. Flacius.	Edward VI. encourages the Reformation in England, and invites Martin Luther and other eminent divines over, to finish that glorious work.	Cuth. Tonstal.
<i>Kings of Spain.</i>	Pius IV. 1566		Thomas More.	Crypto-Calvinists.	The reign of Queen Mary restores popery, and exhibits a scene of barbarity and persecution that shocks nature.	R. Ascham.
Ferdinand V. surnamed the Catholic king of Arragon, in consequence of his marriage with Isabella, becomes king of Castile; and the kingdoms of Arragon and Castile remain united. Isabella disposed.	Pius V. 1572		John Whitgift, Archbishop of Canterbury.	Anabaptists.	The name of Protestants given to the Reformed at the Diet of Spire, in 1529.	J. Kaye.
	Gregory XIII. 1585		John Fisher.	Mennonites.	The league of Smalcald is formed in 1530.	Thomas Smith.
	Sixtus V. 1590		John Oecolampadius.	Theoph.	The Reformation introduced into	George Buchanan.
	Urban VII. 1590		And. Carolstadt.	Paracelsus.		Alex. Arbuthnot.
	Gregory XIV. 1591		John Tilius.	Postellus.		Sir Phil. Sidney.
	Innocent IX. 1592		James Faber.	David Georgius.		John Fox.
	Clement VIII.		Matthew Flacius.	Franc. Pucius.		Fr. Walsingham.
			John Calvin.	Desid. Erasmus.		Ed. Grant.
			Martin Chemnitz.	Agrippa.		Ed. Anderson.
			James Andreas.	Cassander and Wicelius.		John Dee.
			David Chytræus.	Conr. Vorstius.		Thomas Craig.
			William Farel.	Sam. Huberus.		G. Creighton.
			Theodore Beza.	Mich. Servetus.		Ed. Brerewood.
			Faustus Socinus.	Valent. Gentilis.		
			Ben. Arias Montanus.	Laelius Socinus.		
				Faustus Socinus.		

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Ferdinand 1516			And. Osian-der.	Quintin, the chief of the Libertines.	duced into Scotland by John Knox, about the year 1560; and	Clement Marot.
Philip I. of Austria 1506			Ægid. Hunnius.		Into Ireland by George Brown, about the same time; Into the United Provinces, about the year 1566.	Fr. Rabelais.
Jane 1516			Melchior Canus.			Ja. Dubois (Sylvius).
Charles I. or V. 1558			Polyc. Lyserus.			Pierre Gilles.
Philip II. 1598			George Wicellus.			Or. Finée.
Philip III.			George Cassander.			Robert Stephens.
N. B. Philip II. seizes upon Portugal, which remains in the possession of the kings of Spain until the year 1640.			Cardinal Bellarmin.		Gustavus Ericson introduces the Reformation into Sweden, by the ministry of Olaus Petri, in 1530.	P. Belon.
			Stella.			William Morel.
			Crantzius.			Adr. Turnebus.
			Thomas Illyricus.			Ch. Du Molin.
			Jacob Ben Chaim, who gave an edition of the Hebrew Bible.			Gillb. Cousin.
			Sanderus.			Mich. de l'Hopital.
			Isid. Clarius.			L. Le Roy (Regius).
			John Major.			Hub. Languet, author of the Vindiciæ contra Tyrannos.
<i>Kings of France.</i>			Andrew Vega.		It was received in Denmark, in 1521.	Laur. Joubert.
Lewis XII. 1515			Franc. Vatable.		The Gospel is propagated by the papal missionaries in India, Japan, and China.	James Peletier.
Francis I. 1547			Cardinal Sadolet.		The order of the Jesuits is founded by Ignatius Loyola, in the year 1540.	Fr. Belleforest.
Henry II. 1559			Cardinal Cortesius.		The famous council of Trent is assembled.	M. A. Fr. Muret.
Francis II. 1560			John Cochæus.			P. Ronsard.
Charles IX. 1574			Alphons. Zamora.		The Pragmatic Sanction is abrogated by Leo X. and the Concordate substituted in its place.	J. Dorat.
Henry III. 1589			Vivaldus.			James Cujas.
Henry IV.			J. Almain.			Fr. Hotman.
			Spagnoli.			James Amyot.
<i>Kings of England.</i>			Aug. Dathus.			Mich. de Montagne.
Henry VII. 1509			Pope Adrian VI.			Mich. de Castelnau.
Henry VIII. 1547			Petro de Monte.		Pope Julius III. bestows the Cardinal's hat upon the keeper of his monkeys.	P. Pithou.
Edward VI. 1553			Pope Leo X.			J. Bodin.
Mary 1558			Alb. Pighius.		The Inquisition is established at Rome by Paul IV.	Nic. Vignier.
Elizabeth.			Henry VIII. king of England.			Bl. de Vigenere.
			Lewis Vives.		The war of the Peasants.	Henry Stephens.
			S. Pagninus.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Scotland.</i> James IV. 1513 James V. 1542 Mary be-headed in 1587 James VI.			Leon de Castro. Matth. Ugonius. Cardinal Cajetan. James Hoogstraet. Amb. Catharini. John Faber. Ortuin Gratus. John Eckius. Leander Alberti. Nic. Serrarius. Pet. Canisius. Cæsar Baronius. Fran. Ribera. Pierre Pithou. Mich. Baius. W. Alan, English Cardinal. Mercator. Nic. Harpsfield. Leunclavius. Molina. Salmeron. Maldonat. J. Natalis. J. P. Maffei. Cardinal Hosius. Jansenius. John Tillet. James Nacclantus. De Vargas. Cardinal Seripand. And. Masius. Pope Paul IV. Widmanstadt. Gassander. Stapleton. Mercerus. F. Xavier. Ign. Loyola.		The Universities of Wittemberg, Francfort on Oder, Alcalá, Saragossa, Marpurg, Seville, Compostella, Oviedo, Grenade, Franeker, Strasbourg, Parma, Macerata, Tortosa, Coimbre, Coningsberg, Leyden, Florence, Reims, Dillingen, Mexico, St. Domingo, Tarragona, Helmstadt, Altorf, Paderborn, Sigen, founded in this century. The treaty of Passau, in 1552. The Paris massacre of the Protestants on St. Bartholomew's day. The republic of the United Provinces formed by the union of Utrecht. The edict of Nantz granted to the Protestants by Henry IV. of France.	J. De Serres (Seranus). Cl. Fauchet. J. Passerat. J. J. Boissard. P. Daniel, d'Orleans. Francis Victé. Cardinal d'Ossat. Rob. Constantin. P. Morin. Jos. Just. Scaliger. Nic. Rapin. J. Papire-Masson. P. B. Brantôme. St. Pasquier.
<i>Kings of Sweden and Denmark.</i> John 1513 Christiern II. deposed in 1522 Gustavus Ericson 1560 N. B. Sweden is separated from Denmark under this prince. Eric deposed in 1568 John III. 1592 Sigismond king of Poland deposed in 1599 Charles IX.					<i>Italian Authors.</i> Americ. Vesputius. J. Jocondi of Verona, who discovered the Letters of Pliny. Leonici, the translator of Galen. Pomponace. M. A. Casanova. P. Gravina. Sannazarius. Machiavel. Vida. J. A. Lasca-ris. Alcyonius, translator of Aristotle. Ariosto. Burn. Maffei.	
<i>Kings of Denmark.</i> Christiern II. deposed in 1522 Frederick I. 1533 Christiern III. 1559 Frederick II. 1588						

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Christiern IV.			Bishop Gardiner.			Fr. Guicciardini.
<i>Kings of Poland.</i>			Jer. Oleaster, with many others too numerous to mention.			Cardinal Bembo.
John Albert 1501			N. B. It is remarkable that, among the Ecclesiastical writers of this century, there are above 55 who employed their labours in the exposition and illustration of the Holy Scriptures; and this happy circumstance contributed no doubt to prepare the minds of many for the Reformation, and thus rendered its progress more rapid.			Cardinal Sadoleto.
Alexander 1506						And. Alciat.
Sigismund I. 1548						M. A. Flaminio d'Imola.
Sigismund II. 1572						Lilius Giraldus.
Henry of Anjou, until the year 1574						J. Fracastor.
Stephen Batori 1587						Polydor. Vergil.
Sigismond, king of Sweden.						M. A. Majoragio.
<i>Kings of Portugal.</i>						P. Aretin.
Emmanuel the Great 1521						J. de la Casa.
John III. 1557						L. Alamanni.
Sebastian 1578						N. Tartaglia.
Henry Card. 1580						Palingenius.
Portugal is reduced under the dominion of Spain by Philip II.						Jul. Cæsar Scaliger.
<i>Ottoman Emperors.</i>						Zanchius.
Bajazet II. 1512						Gab. Faerno.
Selim I. 1520						Gab. Fallopius.
Solyman II. 1566						J. Acronius.
						Louis Cornaro.
						Robortello.
						Palearius.
						Onuph.
						Panvini.
						Argentieri.
						J. Bar. de Vignole.
						Paul Manutius.
						Jerome Cardan.
						A. Palladio.
						C. Sigonius.
						P. Victorius.
						Oct. Ferrari.
						James Zabarella.
						L. Guicciardini.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
Selim II. 1574						A. de Co- stanzo.
Amurat						Torq. Tasso.
III. 1595						Fr. Patrizi
Mahomet						(Patritius).
III.						Ant. Ricco- boni.
<i>Czars of Muscovy.</i>						G. Panciroli.
John Basi- lowitz						And. Cesal- pin.
1505						Natalis
Basilius						Comes.
Swano- witz,						Aldovrandi.
who re- ceives						Gratiani.
from						B. Guarini.
Maximi- lian I.						<i>Swiss Au- thors.</i>
the title						Aur. Ph. Pa- racelsus.
of Empe- ror 1533						Theod. Bib- liander.
John Basi- lowitz II.						Theod.
1584						Zwinger.
Theodore						Isaac Casau- bon.
Iwanowitz						<i>German and Dutch Au- thors.</i>
1597						J. Reuchlin.
Boris Ga- denow.						P. Mosellan.
<i>Stadtholders of the United Provinces.</i>						M. Auro- gallus, who assisted
William						Luther in the transla- tion of the Bible.
I. the glorious founder of their liberty						H. C. Agrip- pa.
1584						D. Erasmus of Rotter- dam.
Maurice.						Luscinus.
						Simon Gry- næus.
						Adr. Bar- land of Zealand.
						Nic. Coper- nicus, a Prussian.
						J. Secundus of the Hague.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						J. Olaus Magnus. Peutinger. Paul Fagius. Sebastian Munster. G. Agricola. John Sleidan. Gasp. Bruschius. P. Lotichius. Conrad Gesner. G. Fabricius. A. Masius. Joach. Camerarius. Viglius of Zuichem. Hubert Goltzius. John Sturmius. J. Sambuc. A. G. Busbeq. J. Leunclavius. G. Mercator. Læv. Torrentius. Raphelinguus. Ortelius. Tycho Braché, a Dane. Heurnius of Utrecht. Nicholas Craigius o Copenhagen. Justus Lipsius. Paul Merula of Leyden. A. Gorlæus. Schonæus. Em. Van Meteren. Dom. Baudius.

CENTURY XVII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Emperors</i> A. D.	Clement VIII. 1605	Dr. J. Whitgift	<i>Protestant Writers.</i>	The doctrine of the	The congregation De Pro-	No century
Rodolphus II. 1612	Leo XI. 1605	1603	Archbishop	Jesuits, concerning philosophical sin, condemned by Pope	paganda, &c. founded at Rome in 1622, by Pope Gregory XV.	has been so fertile in authors as this before us.
Matthias 1619	Paul V. 1621	Dr. R. Bancroft	Abbot.	Alexander VIII. in 1690.	Christianity is propagated in the kingdoms of Siam, Tongking, and Kochinchina, by the Jesuit missionaries.	as this before us. Their number amounts to above 850.
Ferdinand II. 1637	Gregory XV. 1623	Dr. George Abbot	Matthew Pool.	The Probabilists (so the Jesuits were called from their odious doctrine of Probability condemned by the Sorbonne.	The thirty years' war breaks out, and is concluded by the peace of Westphalia.	We shall confine ourselves to those who were most eminent in each country.
Leopold I.	Urban VIII. 1644	Dr. W. Laud	Bishop Pearson.	The Franciscans are judged heretics on account of their doctrine concerning the Immaculate conception of the Virgin Mary.	The Moors are driven out of Spain.	
<i>Kings of Spain.</i>	Innocent X. 1655	Dr. W. Juxon	Bishop Gataker.	The Jesuits were called from their odious doctrine of Probability condemned by the Sorbonne.	The Gunpowder-treason discovered in England.	<i>In Great Britain and Ireland.</i>
Philip III. 1621	Alexander VII. 1667	1663	Bishop Ward.	The Franchiscans are judged heretics on account of their doctrine concerning the Immaculate conception of the Virgin Mary.	The Protestants are persecuted in France.	John Harrington.
Philip IV. 1665	Clement IX. 1669	Dr. Gil. Sheldon	Owen.	Jansenius, Quesnel, and Arnauld, as also Fenelon, Molinos, and the Pietists, are condemned in France.	The Royal Society is founded in the year 1662.	James Harrington.
(Portugal throws off the Spanish yoke, and recovers its independency, in the year 1640)	Clement X. 1676	Dr. W. Sancroft	Edward Pocock.			J. Pitt.
Charles II. 1700	Innocent XI. 1689	1693	Dr. Goodwin.			R. Stanishurst.
	Alexander VIII. 1691	Dr. John Tillotson	Dr. Manton.			Sir Henry Saville.
	Innocent XII. 1700	1694	Richard Baxter.			Thomas Hariot, the inventor of Algebra.
		Dr. Thomas Tennison.	Dr. Calamy.			W. Camden.
			Howe.			Nicholas Fuller.
			Bates.			Benjamin Jonson.
			Bishop Bull.			Shakespear.
			Grew.			Henry Wotton.
			Bishop Burnet.			
			Jo. Forbes.			
			J. Baxter.			
			John Tillotson, archbishop of Canterbury.			
			Dr. Sherlock.			
			Archbishop Wake.			
			Chillingworth.			
			Henry Hammond.			
			Thomas Hyde.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
James I. VI. of Scotland 1625			William Cave.	Arminius and his followers, the Universalists, Bekker, the Cartesian divines, L'Abadie, Bourignon, Poiret, Leehhoff, Deurhoff, and Claude Pajon, are regarded as heretics by the Reformed churches in France and Holland.	grave of Hesse Cassel, introduces the Reformed religion into Marpurg.	Thomas Lydiat.
Charles I. beheaded in the year 1649			Brian Walton.		Paul V. excommunicates the Venetians, whose cause is defended by Fra. Paolo.	Joseph Hall, called the English Seneca.
Cromwell usurps the government under the title of Lord Protector, and dies in 1658			Drusius. Hospinian. Trigland. Ittigius. Fr. Spanheim. R. Cudworth. Ed. Stillingfleet. H. Prideaux. J. Locke. W. Lloyd, bishop of Worcester. J. Milton. St. Nye. Claude. Daillé. Amyraut. Basnage, Samuel and James Jurieu. Benoit. Turretin. Elias Saurin. Morus. Le Cene. Mester Zat. Le Blanc. Arminius. Grotius. Episcopius. Curcellæus. Limborch. Sleidan. Cocceius. Voetius. Gomar. Lud. Capell. S. Bochart. Gerhardus. Hoe. Calixtus, G. and Fred. Hulseman. Heilbronner. Haffenreffer. Thummius.		In the year 1606, Rudolph II. allows the Hungarians the free exercise of the Protestant religion, that had been formerly granted by Ferdinand I. and abolished by his successors. In the year 1608, the Socinians published their Catechism at Cracow.	Lord Herbert of Cherbury. Thomas Gataker. W. Habington. Archbishop Usher. W. Harvey, who first discovered the circulation of the blood.
Charles II. 1684				The Independents, Antinomians, Ranters, and Quakers; and among the latter, Fox, Barclay, Keith, and Penn, are looked upon in the same light.	Sir Ken. Digby. Sir James Ware. John Milton. Abraham Cowley. J. Ogilby.	
James II. abandons his kingdom in the year 1688, and dies in 1701				Add to these, enthusiasts and fanatics of various kinds, such as Jacob Behmen, Valentine Weigelius, Nic. Drabicius, Seidel, Stifelius, and the Rosecrucians.	The Silesians, Moravians, and Bohemians, are allowed, by Rudolph II. the free exercise of their religion, in the year 1609. The Protestants form a confederacy at Heilbron, in the year 1610; and the Roman Catholics form a league at Wurtzburg in opposition to it. The Bohemians choose Frederick V. elector Palatine, for their king, in order to main-	
William III. and Mary 1694						
<i>Kings of Scotland.</i>						
James VI. 1625						
This prince and his successors were kings both of England and Scotland so far down as the year 1707, when these kingdoms were uni-						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
ted into one monarchy.			The Oslanders. — Musæus. — Hutter. Hunnius, Guy and Nich. The Mentzers. — Oleariuses. Fred. Baldwin. Alb. Grawer. The Carpzoviuses. Tarnovius, J. and Paul. John Asselman. Eilhart Luber. The Lysers. Michael Walter. Joach. Hildebrand. J. Val. Andreas. Solomon Glassius. Ab. Calovius. Theod. Hackspan. J. Hulseman. Jacob Weller. J. Conr. Danhåver. J. G. Dorscæus. John Arndt. Martin Geyer. John Ad. Schertzer. Balthasar and John Meisner. Aug. Pfeiffer. Muller, H. and J. Just. Chr. Schomer.		tain them in the free exercise of the Protestant religion—but Frederick is conquered, and they are forced to embrace popery. In 1625, the princes of Lower Saxony enter into a league with Christiern IV. of Denmark, which concludes by the peace of Lübec. Ferdinand II. publishes, in 1629, an edict, ordering the Protestants to surrender and restore all the ecclesiastical domains and possessions of which they were become masters after the pacification of Passau.—This edict is disobeyed. Gustavus Adolphus enters into Germany. The peace of Munster and Osnaburg concluded, by which the three religions are tolerated in the empire. The synod of Dort assembled in the year 1618, and sits from the 1st of November till the 26th of April. Henry IV. of France is assassinated.	J. Rushworth. Robert Boyle. John Locke. W. Molyneux. Sir W. Temple. Sir Paul Ricaut. H. Hody. Bishop Beverege. Sir Samuel Garth. Thomas Gale. John Phillips. Bishop Spratt. Thomas Dempster. John Fletcher. Ph. Massinger. Ed. Gunther. Francis Bacon, Lord Verulam. Thomas Ridley. John Speed. John Donne. Fr. Goodwin, the annalist. Edward Coke. Thomas Randolph. Thomas Farnaby. John Napier, inventor of logarithms. G. Keating. John Greaves. Edward Simson.
<i>Kings of Sweden.</i> Charles IX. 1611 Gustavus Adolphus 1632 Christina abdicates the crown in 1654, and dies in 1689 Charles Gustavus 1660 Charles XI. 1697 Charles XII.						
<i>Kings of Denmark.</i> Christiern IV. 1648 Frederick III. 1670 Christiern V. 1699 Frederick IV.						
<i>Kings of Poland.</i> Sigismund III. 1632 Uladislaus Sig. 1648 John Casimir 1669 Michael I. 1674 John Sobieski 1697 Frederick Augustus, Elector of Saxony.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
<i>Kings of Portugal.</i> John, duke of Braganza, chosen king in 1640, dies in 1656 Alphonso VI. de- throned in 1667 Pedro II.			Sebast. Schmidt. Christ. Hors- holt. Ph. Jac. Spener. G. Th. Mayer. Fred. Bech- man. From Ger- hard to Fred. Bechman inclusively, all Luther- ans.		sinated by Ra- villac. This event exposes the Pro- testants to new persecutions. The edict of Nantz is perfid- iously revoked by Lewis XIV. and the Protest- ants treated with the utmost bar- barity. A contest between Lewis XIV. and Pope Innocent XI. concerning the collation of be- nefices, and the privileges and pretensions of the crown dur- ing their vacan- cy.	John Selden. William Burton. Richard Zouch. W. Ough- tred. B. Walton. P. Heylin. James Howel. Sir John Denham. Sir John Marsham. Bishop Wil- kins. James Gre- gory. Thomas Willis. Bulstrode Whitelock. John Price. Isaac Bar- row.
<i>Ottoman Emperors.</i> Mahomet III. 1604 Achmet I. 1617 Mustapha 1617 Osman 1622 Mustapha restored 1623 Amurat IV. 1640 Ibrahim 1655 Mahomet IV. 1687 Solyman III. 1691 Achmet II. 1695 Mustapha II.			<i>Roman Ca- tholic Au- thors.</i> Baronius. Bellarmin. Serrarius. Fevardentius. Possevin. Gretser. Combesis. Nat. Alexan- der. Becan. Sirmond. Petau. Poussines. Cellet. Causin. Morin. Renaud. Fr. Paolo. Pallavicini. L'abbé Maimbourg. Thomassin. Sfondrat. Aguirre. Henry Noris. D'Achery. Mabillon. Hardouin. Simon. Ruinart. Montfaucon. Galloni. Schacchi. Cornelius, a Lapide. Bonfrere.		The French clergy, in a ge- neral assembly at St. Germain, declare the Pope's preten- sions to tempo- ralities null and void; place the authority of a general council above that of the Pope; and maintain that the decisions of the Pope are not infallible, unless when at- tended with the consent of the church. The Irish massacre in 1641, in which above 40,000, some say, 150,000 Pro- testants are mur- dered.	Thomas Hobbes. Thomas Brown. Thomas Marshal. Edmund Castel. Thomas Ot- way. Ed. Waller. Dr. Syden- ham. Anthony Wood. Ed. Bern- ard, pro- fessor of astronomy. Bishop Stil- lingfleet. William Somner. John Dry- den. John Wallis. John Ray. D. Gregory. M. Lister.
<i>Czars of Muscovy.</i> Boris Gade 1605 Theodore Borris- sowitz 1605 The false Deme- trius 1606 Basilius Zuski 1610						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
II Deme- trius 1610			Menard.		Charles I.	Henry Dod- well.
III Deme- trius 1610			Segenot.		king of Eng- land, beheaded in the year 1649.	N. Grew.
Uladislaus of Poland 1613			Bernard.		A sort of com- monwealth in- troduced by	Sir H. Spel- man.
IV Deme- trius 1613			Lamy.		Cromwell, under	<i>French Au- thors.</i>
Michael			Bollandus.		which episco- pacy suffers, and	J. Aug. de
Theodo- rowitz 1645			Henschen.		the Presbyte- rians, or rather	Thou.
Alexis Mi- chaelo- witz 1676			Papebroch.		the Independ- ents, flourish.	Pineau.
Theodore			Perron.		Charles II. re- stored, and with	Gillot.
Alexo- witz 1682			Estius.		him episcopacy re-established.	Mornac.
Ivan, or			Launoy.		The glorious	P. Mat- thieu.
John Pe- ter I. 1688			Tillemont.		Revolution ren- ders memorable	Du Vair.
Alexio- witz 1688			Godeau.		the year 1688.	Fr. Pithou.
			Albaspinæus.		The Protest- ants are op- pressed and per- secuted in many places.	J. Barclai.
<i>Stadtholders of the U- nited Pro- vinces.</i>			Richlieu.		Several false	Savaron.
Maurice			Holstenius.		Messiahs dis- covered, partic- ularly Sabbati	Pr. Jeannin.
1625			Baluzius.		Levi, who, to avoid death, em- braces Mahome- tanism.	Godefroi.
Frederick			Bona.		The universi- ties of Lunden in Sweden, Gies- sen, Pampelune, Saltzburg, Derpt in Li- vonnia, Utrecht, Abo, Duisburg, Kiel in Hol- stein, Inspruck, Bologn, Hall.— The academies of inscriptions, &c. of Sciences, founded at Paris.	Bergier.
Henry 1647			Huet.			Le Mercier.
William			Bossuet.			Boulanger.
II. 1650			Fenelon.			Goulart.
The dig- nity of Stadtholder remains vacant during the space of 22 years.			Thiers.			Malherbe.
			Du Pin.			Marillac.
			Leo Allatius.			N. and C.
			Zaccagni.			Le Pois.
			Cotelier.			J. B. Le
			Filesac.			Menestrier.
			Visconti.			J. Bap. Du- val.
			Molina.			P. Haye du
			Arriaga.			Chastelet.
			Rigault.			R. Des
			Richer.			Cartes.
			Pererius.			N. Fab. de
			Mariana.			Pieresc.
			Fr. Pithou.			Henr. duc
			Fr. de Sales.			de Rohan.
			M. de Calasio.			De Meziriac.
			Lessius.			J. Bourde- lot.
			Pineda.			J. Guthie- res.
			C. Jansenius.			And. du
			Bentivoglio.			Chesne.
			Sponde.			Louis Savot.
			Bzovius.			Val. Con- rart.
			H. de Valois.			
			P. de Marca.			
			Arnaud d'An- dilly.			
			Du Cange.			
			Pascal.			
			Du Boulay.			
			A. Arnaud.			
			Vavasseur.			
			Neercassel.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or reputed.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
			J. Le Maitre de Sacy. Pagi. Lami. Pezron. Gerberon. Quesnel. These are the most noted writers of the Romish church during this century.			Cardinal Richlieu. Rochemaillet. Philip Monet. Nicholas Bourbon. Augustus Galland. J. F. Nicéron. Edm. Merille. Samuel Petit. M. Mer-senne. Voiture. De Vaugelas. Ch. Justel. Did. Herault. J. Baudoin. P. Du Puy. G. and Louis de St. Marthe. Denis Petau. G. Fournier. Cl. Saumaise. G. Naudé. N. Rigault. De Balzac. G. B. de Gramont. Sarasin. D. Blondel. P. Gassendi. J. Bignon. C.H. Fabrot. L. Ch. Le Fevre. N. Perrot. D'Ablancourt. N. Sanson. Briet. Tan. Le Fevre.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Fr. La Mothe Vayer. Moliere. G. M. le Jay. Roberval. Rohault. H. and Adr. de Valois. F. H. d'Au- bignac. J. Esprit. L. Moreri. Duc de Roche- fou- cault. R. le Bossu. F. E. de Me- zeray. P. Corneille. Ed. Mariotte. J. Spon. G. d'Es- trades. Cn. Perrault. P. Bayle. Vauban. Tournefort. Th. Cor- neille. Boileau. Ren Rapin. Jean Doujat. Fr. Bernier. Ch. Du Fresne Du Cange. Cl. Perrault. Is. de Bense- rade. Thevenot. G. Menage. De St. Real. Pelisson. Bussy Rabu- tin. Ch. Patin. B. d'Herbe- lot. Cl. Lancelot. St. Evre- mond. Amelot de la Houssaye.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Louis Cousin. F. S. Regn. Des Marais. A. Felibien. Jean de la Bruyere. Sim. Fou- cher. J. Domat. J. B. San- teuil. C. P. Riche- let. P. J. d'Or- leans. J. Racine. J. Barbey- rac. Et. Morin. Baudrand. Segrais. Chevreau. Charpentier. Bohours. Marquis de l'Hopital. Vaillant. P. Silv. Regis. Theod. Agrip. d'Aubigné. <i>Italian Au- thors.</i> Prosper Al- pini. B. Baldi. J.A. Magini. A. Morosini. Luc. Valeri. Paul Beni. Davila. L. Pignoria. Salvador. Sanctorius. Thomas Campa- nella. Alexander Donato. Mascardi. Galilei.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of - Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Bentivoglio. Strozzi. Leon de Mo- dena. Bonav. Cavaleri. Ev. Torri- celli. J. V. Rossi. Fam. Strada. T. Galluzzi. Martini. Imperiali. Tomassini. Virgilius Malvezzi. Molinetti. Sert. Orsato. J. B. Nani. J. A. Borelli. Ricci. Oct. Ferrari. Bartolocci. M. Malpighi. Bellori. Viviani. Bellini. Bocconi. Averani. Cassini. Magalotti. <i>Spanish and Portuguese Authors.</i> Cervantes. Anthony de Ledesma. J. Mariana, the Histo- rian. Anthony Herrera, the Historian. Aldrete, the Antiqua- rian. Balbuena. J. L. de la Cerda. Lopez de Ve- ga, the Spa- nish Homer. Nic. de An- tonio.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclsiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Balth. Gra- cian. Diego de Couto. Jos. Taxeira. Rod. Lobo. Eman. Faria del Souza. Ant. Perez. Man. Alva- rez Pegase. <i>German, Dutch, Swiss, Swedish, &c. Au- thors.</i> Pauw, Ana- tomy. Aiguillon. Emmius. Gruterus. Bertius. Andr. Schott. Martinius. Snellius of Leyden. James and Adrian Metius. Cunæus. J. Meursius. Lewis de Dieu. J. B. Van Helmont. Hugo Gro- tius. Erycius Pu- teanus. Gasp. Bar- læus. Van Hooft. Const. Im- perator. Manassé Ben Israel. B. Varenius. Sanderus. Vander Lin- den. J. Golius. Aitzema. Hoescheli- us.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, real or re- puted.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors.</i>
						Ch. Hel- vicius. Melch. Adam. Cluverius. Hospinian. Rosinus. Buxtorf. Kepler. Goldast. Horstius. Sennert. Erasmus Schmidt. Alstedius. Pareus. Hoffman. Scioppius. G. J. Vos- sius. Gasp. Bar- thius. Freinshe- mius. Schrievellius. J. Gerard. Hornius. Etmuller. Olaus Rud- beck. Bartholin. Isaac Pon- tanus. Chr. Longo- montanus. John Rho- dius. Bangius. Meric Ca- saubon. Ad. Olea- rius. J. F. Gro- novius. Reinier Graaf. J. Swam- merdam. Fr. Junius. A. Maria Schulur- man. Ath. Kir- cher. Conringius. N. Heinsius.

Sovereign Princes.	Popes, or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical & Theological Writers.	Heretics, real or reputed.	Remarkable Events, &c.	Profane Authors.
						Wicquefort. Noldius. Kunckel. H. Meibomius. Ludolf. J. G. Grævius. Burch de Volder. Olaus Wormius. J. R. Wetstein of Basil. Varenius of Lunenberg. Thomasius. Dodonæus. Otto Guericke, inventor of the air-pump. Jos. Arndius. John Gasp. Suicer. Isaac Vossius. Olaus Borrichius. D. G. Morhoff. G. Sagittarius. Sam. Puffendorff. Ch. C. Huygens. J. Tollius. Eras. Bartholinus. J. Leusden of Utrecht. Wagenselius. Brockhuisen. Cellarius. Ezech. Spanheim. Gurtler of Basil.

CENTURY XVIII.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
<i>Emperors.</i>	Clement	Dr. Thomas	N. B. In this	John To-	The French	<i>Principal</i>
A. D. XI. 1721	XI. 1721	Tennison	list none but	land.	missionaries	<i>British Au-</i>
Leopold	Innocent	1715	deceased au-	Matthew	make many con-	<i>thors.</i>
1705	XIII. 1724	Dr. Wil-	thors are	Tyndal.	verts to popery	Sir Isaac
Joseph 1711	Benedict	liam	mentioned.	Ant. Collins.	in the eastern	Newton.
Charles	XIII. 1730	Wake		Thomas	parts of the	J. Flam-
VI. 1742	Clement	1736	<i>Protestant</i>	Woolston.	world, in Car-	stead.
The last	XII. 1740	Dr. J.	<i>Writers.</i>	Ch. Blount.	nate, Madura,	Dr. Samuel
emperor	Benedict	Potter.	Sir Isaac	Tho. Mor-	the coasts of Ma-	Clarke.
of the	XIV. 1758	Dr. Thomas	Newton.	gan.	labar, China, &c.	Dr. R.
house of	Clement	Herring.	Dr. Rich.	John Chubb.	A great con-	Bentley.
Austria.	XIII.	Dr. Thomas	Bentley.	John Man-	troversy occasi-	Dr. Hare.
Charles		Secker.	Bishop Hare.	deville.	oned by the in-	Joseph Ad-
Albert of			Bishop Cum-	Lord Bo-	dulgence of the	dison.
Bavaria			berland.	lingbroke,	Jesuits towards	Alexander
1745			Bishop Atter-	and others	the Chinese, in	Pope.
Francis,			bury.	less worthy	allowing them to	James
Duke of			Dr. Samuel	of notice.	perform the re-	Thomson.
Lorraine.			Clarke.	Among the	ligious rites of	M. Prior.
			Bishop	sects of this	their ancestors.	Sir Richard
<i>Kings of</i>			Chandler.	century we	Protestant	Steele.
<i>Spain.</i>			Bishop Berke-	may reckon	missionaries sent	Dr. Jona-
Philip,			ley.	the Hern-	to India by the	than Swift.
who ab-			Bishop But-	hutters	English, Dutch,	John Gay.
dicates			ler.	or Mora-	and Danes.	Dr. John
the crown			Woolaston.	vian Bre-	The bull Uni-	Arbuthnot.
in 1724			Dr. Mill.	thren, and	genitus issued	Dr. John
Lewis 1724			Dr. Edwards.	the follow-	out by Clement	Freind.
Philip re-			Dr. Whitby.	ers of	XI. in the year	Dr. Edm.
ascends			Mr. Whis-	Whitfield,	1713, condemns	Halley.
the throne			ton.	Wesley,	the New Testa-	Dr. Francis
in 1724			Abernethy.	and others	ment of Quenel,	Hutcheson.
and dies			Dr. Bennet.	of the same	and produces	Dr. Camp-
in 1746			Archbishop	stamp.	violent debates	bell.
Ferdinand			Wake.		and divisions in	Mr. Bal-
VI. 1759			Bishop Small-		the Gallican	guy.
Charles			ridge.		church ; more	Mrs. Cock-
III. now			Sir Peter		especially be-	burn.
reigning.			King, Lord		tween the Jesuits	Dr. Conyers
			Chancellor.		the great defend-	Middleton.
<i>Kings of</i>			Archbishop		ers of the bull,	Dr. Berke-
<i>France.</i>			Potter.		and the Jansen-	ley, bishop
Lewis			Derham.		ists its opposers.	of Cloyne.
XIV. 1715			Dr. Hicks.		The Jansen-	Lord
Lewis XV.			Bishop Sher-		ists endeavour	Shaftes-
now			lock.		to support their	bury.
reigning.			Bishop Cony-		declining credit	Lord Boling-
			bear.		by the pretended	broke.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
<i>Kings of England.</i> William III. 1702 Anne 1714 George I. 1727 George II. 1760 George III.			Bishop Benson. Dr. Benson. Dr. Pierce. Hallet. Dr. Foster. Grove. Dr. Watts. Dr. Dodridge. Dr. Taylor of Norwich. Bishop Squire. Dr. Samuel Chandler. Dr. John Le-land. Witsius of Leyden. Trigland of Leyden. Vitringa of Frankfort. Marckius. Roel. Beausobre. Lenfant. Bouiller. Leydekker. Gurtler. Braunius. Hulssii. Pictet. Abbadie. J. Al. Turretin. Werenfels. Ostervald. Jablonski. Stimesius. Holzfusius. Meyer. Jurieu. Oudin. Basnage. De la Placette. Martin. James Saurin. De la Chapelle. Maurice Pictet. Spener.		and fictitious miracles that were said to be wrought at the tomb of the Abbé Paris. The study of philosophy is placed on a new footing in Germany by Leibnitz and Wolf, and their method of demonstration is transferred to theology by several divines. Christ. M. Pfaff, a very learned and respectable Lutheran divine, forms a plan of reconciliation and union between the Lutheran and Reformed churches; which bigotry and party-spirit hinder from being brought into execution. Sacheverel, an incendiary, who inveighs against civil and religious liberty, is impeached and censured. Lady Moyer, by her last will, founds a lecture, in which eight sermons are annually preached in defence of the doctrine of the Trinity. The Protestant religion and the blessings of civil liberty established in Great Britain	Dr. Th. Burnet. Thomas Rowe. Elis. Singer. W. Wycherly. Lord Somers. William Lloyd. John Hudson, John and James Keil. Colin M'Laurin. Christopher Wren. Jer. Collier. Dr. John Taylor. Laurence Echard. Dr. J. Woodward. Thomas Hearne. Sir Hans Sloane. Dr. Mead. Martin Folkes. Rev. Stephen Hales. Thomas Simpson. Bishop Squire. <i>Principal French Authors.</i> M. Malebranche. B. Lami. Lemery. Fenelon. Jos. Sauveur. P. de la Hire. M. le Vassor.
<i>Kings of Sweden.</i> Charles XII. 1718 Ulric Eleonora 1751 Frederick of Hesse Cassel 1751 Adolphus Frederic of Holstein, now reigning.						
<i>Kings of Denmark.</i> Frederick IV. 1730 Christiern VI. 1746 Frederick V. now reigning.						
<i>Kings of Poland.</i> Frederick Augustus III. 1733 Stanislaus elected without taking possession. Stanislaus chosen a second time, but abdicates the crown.						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canter- bury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Hereticks, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
Frederick Augustus II. 1764			Fechtius. Maier. Masius. Wandalinus. Luthenius. Wincler. Fabricius. Schmidius. Rechenber- gius. Ittigius. Seeligman- nus. Loescherus. Foertschius. Buddeus. Antonius. Frankius. Langius. Maius. Pritius, and others. N. B. The twenty wri- ters last mentioned beginning with Spener, are Luther- ans.		and Ireland, by the accession of the house of Brunswick Lu- nenburg to the throne. William IV. raised to the stadtholdership of the United Provinces in the year 1747. An attempt made to assassi- nate Lewis XV. king of France by a wretch called Damien, who is supposed to have been instigated by the Jesuits to this odious deed. The order of the Jesuits is suppressed in France, their schools shut, and their revenues confiscated in the year 1764. The same or- der suppressed in Portugal, and its members ban- ished.	J. Fr. Si- mon. M. Feibien. Is. de Lar- rey. An. Dacier. The De L'Isles. Eus. Re- naudot. Tarteron. Huet. J. Le Long. Andr. Da- cier. A. Boulain- villiers. James Bas- nage. Louis and Jean Boi- vin. Ch. de la Rue. P. Rapin de Thoyras. J. and P. L. Savary. Louis de Sacy. Du Resnel. Nic. L. de la Caille. B. de la Monnoye. Abbé Fra- guier. Gabriel Da- niel. G. J. du Verney. Valincourt. Geoffroi. De la Mothe. Joach. Le Grand. J. Franc. Felibien. Sanadon. Dumont. Vertot. Catrou. Beausobre. Niceron.
Stanislaus, Count Po- niatowsky.						
<i>Kings of Portugal.</i> Pedro II. 1706						
John V. 1750						
Joseph, now reigning.						
<i>Sultans.</i> Musta- pha II. 1703						
Achmet III. de- posed in the year 1730						
Mahmout 1754						
Osman II. 1757						
Musta- pha III. now reigning.						
<i>Czars of Muscovy.</i> Alexiowitz 1715			<i>Romish Wri- ters.</i> Gonzales. Beaugendre. Papin. Van Espen. Fr. Lami. Pouget. Tomasi. Le Br. Des- marets. Dez. D. de S. Marthe. Hyac Serri. G. Helyot. F. T. de Choisi. L. E. Du Pin. J. Martiani. C. Huré. De Witte. Huet. L. Habert.			
Peter the Great 1725						
Catharine 1727						
Peter II. 1730						
Anne 1740						
Ivan, or Jean, depo- sed in 1741 and as- sassinat- ed in 1764						

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
Elizabeth 1762			Cl. Fleuri.			De la Barre.
Peter III. 1762			Pope Clement XI.			Melon.
Catharine, his queen.			Eus. Renau- dot.			De la Croze.
			P. Constant.			Vaniere.
			P. de la Broue.			Montfaucon.
<i>Stadtholders of the Uni- ted Pro- vinces.</i>			Ans. Ban- duri.			Rollin.
William III. 1702			J. J. Boi- leau.			Abbé Lon- guerue.
This dig- nity re- mains vacant during the space of 45 years.			Marsollier.			Abbé Ba- nier.
William IV. 1751			Garnier.			Cardinal Po- lignac.
William V.			J. Hardouin.			J. Baptiste Rousseau.
			Bellegarde.			Abbé Du Bois.
			Masillon.			P. Brumoy.
			G. Daniel.			L. Bourget.
			Houdry.			Abbé Big- non.
			Bianchini.			Abbé de St. Pierre.
			Echard.			J. B. Du Halde.
			Anselme.			G. H. Bou- geant.
			Tournemine.			Marquis de Puy Se- gur.
<i>Kings of Prussia.</i>			Duguet.			Cappero- nier.
Frederick I. first king of Prussia 1713			Longuerue.			Alph. des Vignoles.
Frederick William 1740			M. Le Quien.			Abbé Des- fontaines.
Frederick III. now reigning.			J. Longueval.			Michael and Stephen Fourmont
			Orsini.			Mongault.
			J. Fr. Baltus.			Bouhier.
			Vertot.			Le Sage.
			Gibert.			Fr. de la Peyronie.
			Boursier.			Nichol. Fre- ret.
			Ed. Martene.			Bellanger.
			C. de la Rue.			Gabriel E- milie du Chastelet.
			Blondel.			De Stouches.
			Montfaucon.			Abbé Te- rasson.
			Sabatier.			H. Fr. d'A- guesseau.
			Benoit.			
			L. A. Mu- ratori.			
<i>Kings of Sardinia.</i>			Colbert.			
Victor, first king of Sardinia 1730			Languet.			
Charles Emanuel, now reign- ing.			Dantine.			
			Houtteville.			
			Lenglet du Frenoy.			
			Martin.			
			Berruyer.			
			De Caylus.			
			Bon. Racine.			
			Dom. Aug. Calmet.			
			Benedict XIV.			
			J. Le Bœuf.			

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
			R. Ceillier. P. Maran. Deschamps. Orsi.			C. Jos. Geof- froy. Gasp. de Real. Folard. De Boze. Mart. Bou- quet. De Moivre. Lenglet. C.S.de Mon- tesquieu. Cl. Joly de Fleury. James Cas- sini. C. Chen. du Marsais. Fontenelle. Bouiller. Castel. Peysonel. Reaumur. Le Monnier. L. Le Gen- dre. Goguet. Boguer. Maupertuis. Velly, the Historian. Abbé Salier. Charlevoix. Mascrier. Le Bœuf. M. Mira- beau. Le Brun. Morabin. Villaret. Clairaut. Caylus. Crevier. <i>Italian Au- thors.</i> Martin Poli. Ant. Mag- liabechi. Musitani. M. Batta- glini. John Vin-

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
						cent Gravina. J. M. Lancisi. Ph. Buonanni. Fr. Bianchini. Jer. Zanichelli. Just. Fontanini. P. A. Micheli. Eustachio Manfredi. Ans. Banduri. Giannone. L. A. Muratori. Apostolo Zeno. Scipio Maffei. Cardinal Quirini. James Cassini. Buonamici. Cardinal Passionei. <i>Swiss Authors.</i> Daniel Le Clerc. Em. Konig. J. J. Scheuchzer. James Hermann. J. Le Clerc. Werenfels. J. Bernoulli. J. P. Crouzas. Burlamaqui. <i>German Authors.</i> G. W. Leibnitz.

Sovercign Princes.	Popes, or Bishops of Rome.	Archbishops of Canter- bury.	Ecclesiastical & Theological Writers.	Heretics, or Enemies of Revelation.	Remarkable Events, &c.	Profane Authors, deceased.
						Christopher Wolf. Baron Kro- sig. Lud. Kuster. H. de Coccei. B. Zeigen- balg. J. Mollerus. J. Andrew Schmidt. Crenius. Thomasius. Gundling. T. F. Bud- dæus. J. G. Eccard. J. M. Lang. J. B. Mencke. J. Hubner. J. L. Mo- sheim. J. Alb. Fa- bricius. Gasp. Neu- mann. Christopher Wormius. J. G. Hei- neccius. J. G. Keysler. P. Cantemir. Jordan. J. Offer, a Swede. J. H. Boh- mer. Doppel- maier. Winslow. Dutch Au- thors. J. Perizo- nius. Cuper. J. Fred. Gro- novius. S. Pitiscus. B. Niewen- tite. A. Reland. Sallengre. G. Noodt.

<i>Sovereign Princes.</i>	<i>Popes, or Bishops of Rome.</i>	<i>Archbishops of Canterbury.</i>	<i>Ecclesiastical & Theological Writers.</i>	<i>Heretics, or Enemies of Revelation.</i>	<i>Remarkable Events, &c.</i>	<i>Profane Authors, deceased.</i>
						N. Hartsoecker. Adr. Helvetius. Herman Boerhaave. Albert Schultens. Peter Burman. Sig. Havercamp. Bynkershoek. S. Gravesande. J. Alberti. P. Muschenbroek. Wesseling. Gasp. Burman. Tib. Hemsterhuis. Van Loon, the Historian.

ADVERTISEMENT.

AFTER the foregoing sheets were printed off, I was favoured by the very worthy descendants of the pious and learned archbishop Sharp, with the present of a small but curious work, lately published, which belongs to the ecclesiastical history of the eighteenth century. It contains an account of the measures that were taken, and of the correspondence that was carried on in the years 1711, 1712, and 1713, for the introduction of the liturgy of the church of England into the kingdom of Prussia, and the electorate of Hanover. To this historical account are annexed several letters and original papers that are very interesting, more especially a plan of ecclesiastical discipline and public worship, drawn up by the learned Dr. Jablonsky, and some other papers of the same author, concerning the nature of episcopacy and the manner of rendering it compatible with the interests of the sovereign, and the religious liberty of the people.

This publication, which is chiefly designed for the use of the Protestants in Prussia, is drawn from MS. memoirs of the life of archbishop Sharp, who was principally concerned in the transactions and correspondence above-mentioned. These memoirs were composed from the archbishop's journal by his son, the learned Dr. Thomas Sharp, archdeacon of Northumberland, and the historical account drawn from them, of the project for

introducing episcopacy into Prussia, is published in a French translation, done by the Rev. Mr. Muysson, minister of the French chapel at St. James's, &c.

The following note refers to the last paragraph of p. 299, vol. 3.

Dr. Mosheim does not pretend to determine whether these reports relative to the barbarity of the Jews were true or false; but it seems more than probable that they were insidiously forged out of hatred against that unfortunate people. This will appear still more evidently to have been the case, when we consider that in the thirteenth century the popes Gregory IX. and Innocent IV. published declarations, which were designed to destroy the effect of several calumnies that had been invented and dispersed to the disadvantage of the Jews; and in the fourteenth century we find the Roman pontiffs Benedict XII. and Clement VI. giving the same proofs of their equity towards an injured people. We find in history, circular letters of the dukes of Milan and Venice, and imperial edicts of Frederic III. and Charles V. to the same purpose; and all these circumstances render it highly credible, that the reports mentioned by Dr. Mosheim are not founded on sufficient evidence.

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